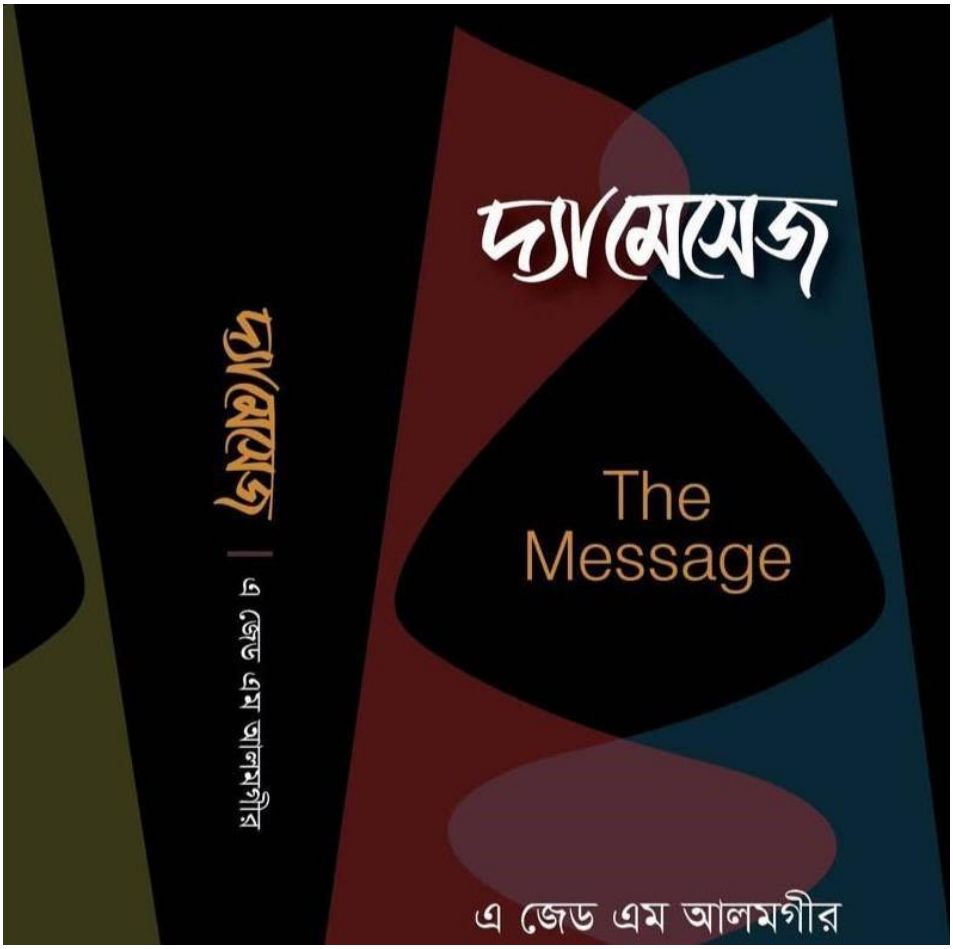

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The Message

(Topic wise verses of Al-Quran)

By A Z M Alamgir

The Message by A Z M Alamgir

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Preface

This writing was not planned—it did not happen for that reason. Out of my own motivation, I have attempted to deeply contemplate the Quran, and as an inevitable result, I could not refrain from writing.

I have discovered several words that are used repeatedly. They have echoed in my ears time and again. These words never escaped my sight; my memory has preserved them. Taking these words as Topics or a Table of Contents, I have presented the verses (Ayats) thematically. Although repeatedly used words were made into discussion headings, there are some exceptions. In those cases, the subject of the discussion was considered when determining the heading.

Under each topic, all relevant verses have been taken into consideration and brought under the scope of that heading. However, to avoid the repetition of verses, some have been intentionally kept outside certain headings. Furthermore, even when expressing the same meaning, some verses have been placed under the same heading to maintain the beauty of presentation and phonetic harmony. Efforts have been made to present the topics in such a way that it is possible to accurately represent all the core messages of the Quran.

The headings for the topics or table of contents have been determined in light of English words. Priority was given to English terms in defining the index for the convenience of the work. This task was completed by considering the 6,236 verses found on the website primarily followed for this study (www.quranexplorer.com).

Priority has been given to the essential and life-related core messages of the Quran when presenting the topics. Although various stories (Tales) described in the Quran have been presented under a single heading, some events have been mentioned as examples after the headings to serve as reminders where applicable.

Those who have at least a basic understanding of the Quran will be able to easily comprehend its messages by reading this thematic presentation. The verses under each topic are presented in such a way that even those with no prior idea of the subject can easily gain a clear understanding of the Quranic narrative through reading.

While working on this, verses from different Surahs (chapters) related to a single topic have been brought together. To ensure the reading experience is not jarring, the work was completed with the utmost care. I believe that if the verses are read with attention to their sequential presentation, it will be more helpful in understanding the inner meaning with continuity. For the

convenience of reading and understanding, and to clearly distinguish verses from different Surahs presented together, the columns for Surah numbers on the left have been marked with clear and light-opaque colors.

Since the work is complete, keeping it as a document and publishing it is one of the primary objectives. From here, any verse related to a specific topic can be found easily. Consequently, this can be used as an easy Reference Book to find Quranic verses quickly. Moreover, one can get an idea of the subjects discussed in the Quran simply by looking at the headings.

Importance has been given here to highlighting the core messages of the Quran as a guideline for human life. In addition, consideration has been given to identifying which Quranic directions are more significant in the context of modern times for practical needs. I believe that by reading this book, one can easily gain an idea of which direction and subjects the Quran inspires humans to prioritize in their journey through life.

In this thematic presentation, several topics could have been merged under a single heading. However, that would have included too many verses under one topic, which might not have been pleasant to read—it might even have felt tedious. Therefore, in some cases, the number of topics was increased to present subjects in

smaller sections. Additionally, certain verses considered particularly important have been placed under separate scopes to draw the reader's attention.

Again, a specific verse might be included under different topics if it is considered important, as one verse can encompass multiple subjects and be equally significant in each. The entire work has been completed by considering such multifaceted aspects so that it can present the inherent subjects of the Quran to the reader in a simple and comprehensible manner, enabling the reader to know and realize the subjects through their own reading. The work was carried out with great importance placed on the reader's need to read the Quran for themselves.

The truth is, the messages of the Quran were revealed sequentially in the context of various events. As a result, similar discussion topics are scattered throughout. Separating them is a difficult task. Therefore, a thematic presentation is not an easy feat. Moreover, sometimes one subject is so intertwined with another within a single verse that it is difficult to identify or separate only one subject completely. Nevertheless, some readers desire a thematic presentation of the Quran, as it may seem easier for them to learn about specific topics. For that reason, this thematic book of the Quran can be called an effort toward publication.

Furthermore, for those who have never read the Quran but are interested in knowing it, a thematic presentation can make it somewhat more comprehensible, pleasant, and easy to read. I believe the messages of the Quran can be learned more easily through this.

The goal of this work is to accurately deliver the message of the Quran to everyone, so that people can know and understand the Quran for themselves. As a result, superstitions and misconceptions will not be able to take root easily.

The explanations provided for various verses in the book have been taken from the Bible's Tawrat, Torah, or Old Testament. Additionally, references have been taken from Sayyid Abul Ala Maududi's *Tafhim al-Quran*, collected from the cited websites: www.bibel-online.net and http://www.englishtafsir.com.

Every effort has been made to complete the work as flawlessly as possible. Nevertheless, if any discrepancy is noticed, I hope to correct it in the next edition. With the hope that future generations can understand the messages sent by Almighty Allah as accurately as possible—

A.Z.M. Alamgir, Dhaka, 2017.

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AL-QURAN

(Topic wise presentation)

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1. Account and Accountability

[Each entry includes the Surah (Chapter) number followed by the Ayat (Verse) number.]

2:284 Whatever is in the heavens and whatever is on the earth belongs to Allah. Whether you reveal what is in your minds or conceal it, Allah will call you to account for it. [...]

7:6 Then I will surely question those to whom the message was sent, and I will surely question the messengers as well.

7:7 Then I will surely recount their story to them with knowledge, for I was never absent.

7:8 The weighing on that Day will be the true weighing (on the Day of Judgment). Then those whose scales are heavy (with good deeds) will be the successful.

7:9 And those whose scales are light will be the ones who have lost their souls because they used to deny My revelations.

16:93 If Allah had willed, He could have made you one nation, but He leaves to stray whom He wills and guides whom He wills. And you will surely be questioned about

what you used to do.

17:13 I have fastened every human's fate to their own neck. On the Day of Resurrection, I will bring forth for them a record which they will find wide open (so they can see everything).

17:14 (And it will be said) "Read your record. Sufficient is your own soul this Day as an accountant against you."

17:36 Do not follow that of which you have no knowledge. Indeed! The hearing, the sight, and the heart—about each of these, you will be questioned.

21:1 The time of people's accounts has drawn near for them, yet they turn away in heedlessness.

21:2 No new reminder comes to them from their Lord but they listen to it while they play.

21:3 With their hearts preoccupied in delusions...?

21:23 He (Allah) cannot be questioned about what He does, but they (mankind) will be questioned.

29:5 Whoever hopes for the meeting with Allah—let them know that Allah's appointed time is surely coming. He is the All-Hearing, the All-Knowing.

43:43 So hold fast to that which has been revealed to you. Indeed! You are on a straight path.

43:44 And indeed! This (the Quran/Revelation) is truly a reminder for you and your people, and you will be questioned about it.

84:6 O mankind, indeed! You are laboring toward your Lord with [great] exertion and you will meet Him (along with your deeds).

88:21 So remind them (O Mohammad), for you are only a reminder.

88:25 Indeed! To Me is their return.

88:26 Then indeed! Upon Me is [the taking of] their account.

102:8 Then, on that Day, you will surely be questioned about the worldly pleasures (you enjoyed).

---

2. Adultery

4:15 Those of your women who are accused of indecency (adultery), call four witnesses against them from among yourselves. If they testify, then confine them to their houses until death takes them or Allah ordains for them another way.

4:16 And the two among you who are guilty of this offense, punish them both. But if they repent and reform themselves, then leave them alone. Indeed! Allah is ever Accepting of repentance, Merciful.

4:17 Allah only accepts the repentance of those who commit evil out of ignorance or by mistake and then turn to Allah in repentance soon after. It is they to whom Allah turns in forgiveness. Allah is All-Knowing, All-Wise.

4:18 Repentance is not for those who keep doing evil until, when death approaches one of them, he says, "Indeed! I repent now." Nor is it for those who die while they are disbelievers. For them, I have prepared a painful punishment.

17:32 And do not go near adultery. Indeed, it is a shameful act and an evil way.

24:1 This is a Surah which I have revealed and made its laws obligatory, and in which I have revealed clear verses so that you may take heed.

24:2 The woman and the man guilty of adultery, flog each of them with a hundred stripes. Let not pity for them withhold you from obedience to Allah's Law, if you believe in Allah and the Last Day. And let a group of the believers witness their punishment.

24:3 An adulterer shall not marry except an adulteress or an idolatress, and an adulteress shall not be married except by an adulterer or an idolater. That has been forbidden to the believers.

24:4 And those who accuse honorable women and then do not produce four witnesses, flog them with eighty stripes and never accept their testimony thereafter. Indeed, they are the rebellious.

24:5 Except for those who repent thereafter and reform. Indeed! Allah is Forgiving, Merciful.

24:6 And those who accuse their wives and have no witnesses except themselves, then the testimony of one

of them shall be four testimonies [sworn] by Allah that he is of the truthful.

24:7 And the fifth [oath] shall be that the curse of Allah be upon him if he is of the liars.

24:8 But it would avert the punishment from the wife if she gives four testimonies [sworn] by Allah that her husband is of the liars.

24:9 And the fifth [oath] shall be that the wrath of Allah be upon her if her husband is of the truthful.

24:10 And had it not been for the favor of Allah upon you and His mercy...! Allah is Accepting of repentance and All-Wise.

24:21 O you who believe! Do not follow the footsteps of Satan. Whoever follows the footsteps of Satan—he surely commands indecency and evil. Had it not been for the favor of Allah and His mercy upon you, not one of you would ever have been pure. But Allah purifies whom He wills. Allah is All-Hearing, All-Knowing.

24:23 Indeed, those who accuse chaste, innocent, believing women are cursed in this world and the Hereafter, and for them is a great punishment.

24:24 On a Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.

24:25 On that Day, Allah will pay them their due recompense in full, and they will know that Allah is the

Manifest Truth.

24:26 Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. They are innocent of what people say about them. For them is forgiveness and a generous provision.

24:34 And I have certainly revealed to you clear verses and examples from those who passed away before you. These are a warning for those who protect themselves (from evil).

25:68 (They are the faithful servants of the Most Gracious) ...who do not commit adultery—and whoever does that shall meet the penalty of their sin.

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3. Alif Lam Mim

[This section focuses on the mystical opening of the Quran.]

2:1 Alif Lam Mim. [Note: During the time the Quran was revealed, and in the period preceding it, the use of such "Broken Letters" (Muqatta'at) was a known stylistic feature in Arabic literature. It can even be found in ancient Arabic prose and poetry. Over time, this specific usage faded from common language; consequently, uncovering its exact literal meaning and significance today is not easy.]

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4. Allah

[This section focuses on the attributes of Allah.]

1:2 All praise is due to Allah, the Lord of the worlds.

1:3 He is the Most Gracious, the Most Merciful.

1:4 Master of the Day of Judgment.

2:107 Do you not know that to Allah belongs the sovereignty of the heavens and the earth? And besides Allah, you have no protector or helper.

2:115 To Allah belong the East and the West. So wherever you turn, there is the Face of Allah. Indeed! Allah is All-Pervading, All-Knowing.

2:117 He is the Originator of the heavens and the earth! When He decrees a matter, He only says to it, "Be!" and it is.

2:194 ...And know that Allah is with those who restrain themselves (from evil).

3:5 Indeed, nothing in the earth or in the heavens is hidden from His knowledge.

3:11 ...And Allah is severe in punishment.

3:18 ...He maintains His creation in justice/perfect balance. There is no deity except Him—the Almighty, the

All-Wise.

3:97 ...Indeed! Allah is independent of all His creation.

3:189 To Allah belongs the sovereignty of the heavens and the earth. Allah is capable of all things.

4:86 ...Indeed! Allah takes everything into account.

4:126 To Allah belongs whatever is in the heavens and whatever is in the earth. Allah ever encompasses all things.

5:40 Do you not know that the sovereignty of the heavens and the earth belongs only to Allah? He punishes whom He wills and forgives whom He wills. Allah is capable of all things.

5:98 Know that Allah is severe in punishment, yet at the same time, Allah is Forgiving, Merciful.

6:34 ...There is none to change the words/decisions of Allah. [...]

6:57 ...Decision belongs only to Allah. He relates the truth, and He is the best of deciders.

8:25 ...And know that Allah is severe in punishment.

8:46 ...Indeed! Allah is with the patient/steadfast.

19:64 ...And your Lord is never forgetful.

20:5 He is the Most Gracious, the One; Who is established upon the Throne.

20:6 To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil.

20:7 And if you speak aloud—He truly knows the secret thoughts and even that which is more hidden.

22:34 ...Your God is one God, so submit yourselves to Him...

23:116 Exalted is Allah! He is the True Sovereign! There is no deity except Him. He is the Lord of the Honorable Throne.

25:58 And put your trust in the Ever-Living who does not die... Sufficient is He to be aware of the sins of His servants.

35:31 ...Indeed! Allah is Observant; He sees everything regarding His servants.

35:38 Allah is Knower of the unseen things of the heavens and the earth. He is even aware of the secrets within the hearts.

39:62 Allah is the Creator of all things, and He is the Guardian/Protector over all things.

The Message by A Z M Alamgir

39:63 To Him belong the keys of the heavens and the earth. [...]

40:2 The revelation of the Book is from Allah, the Almighty, the All-Knowing,

40:3 The Forgiver of sin, the Accepter of repentance, the Severe in punishment, and the Bestower of favor. There is no deity except Him. To Him is the final return.

42:11 He is the Creator of the heavens and the earth. He has made for you pairs from among yourselves, and from the cattle [also] pairs. In this way He multiplies you. There is nothing like unto Him. He is the All-Hearing, the All-Seeing.

42:24 ...Allah eliminates falsehood and establishes the truth by His words/commands. He is fully aware of what is inherent within the hearts.

55:29 Whoever is in the heavens and the earth asks of Him. Every day He is bringing about a matter (engaged in His work).

57:1 Whatever is in the heavens and the earth glorifies Allah! He is the Almighty, the All-Wise.

57:2 To Him belongs the sovereignty of the heavens and the earth; He gives life and causes death, and He is capable of all things.

57:3 He is the First and the Last, the Manifest and the Hidden, and He is Knower of all things.

57:4 ...And He is with you wherever you may be. Allah sees whatever you do.

59:22 He is Allah! There is no deity except Him; Knower of the seen and the unseen. He is the Most Gracious, the Merciful.

59:23 He is Allah! There is no deity except Him. The Sovereign, the Holy, the Source of Peace, the Guardian, the Majestic, the Compeller, the Superior. Exalted is He above whatever they associate with Him.

59:24 He is Allah! The Creator, the Inventor, the Shaper. To Him belong the best names. Whatever is in the heavens and the earth glorifies Him. He is the Almighty, the All-Wise.

65:3 ...Allah will surely accomplish His purpose. Allah has set for all things a measure/extent.

65:12 ...Allah encompasses all things in His knowledge.

78:37 ...The Most Gracious; with whom no one has the power to speak/argue.

85:13 Indeed, it is He who originates creation and then repeats it.

85:14 And He is the Forgiving, the Loving,

85:15 Owner of the Glorious Throne,

85:16 Doer of whatever He intends.

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5. Allah and True Understanding

[This section of manuscript, "Allah and True Understanding", represents the pinnacle of monotheistic philosophy. It moves beyond simple description into the realm of "Infinite Nature"—defining the Creator as the "Living, Eternal" (Al-Hayy, Al-Qayyum) force who is neither limited by sleep nor physical exhaustion (2:255). These verses (spanning 2:255 to 112:4) provide the "Ultimate Reality" that anchors all other topics in this work.]

The Verse of the Throne (Ayat al-Kursi)

2:255 Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi [Throne/Authority] extends over the heavens and the earth, and their preservation tires Him not. And He is the

Most High, the Most Great.

The Nature of Perception and Creation

3:2 Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence.

6:102–103 That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things. Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

8:24 ...And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

10:31–32 Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who disposes of [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?" For that is Allah, your true Lord. And what can be beyond truth except error? So how are you averted?

The Light and the Sovereignty

18:26 ...To Him belongs [knowledge of] the unseen aspects of the heavens and the earth. How clearly He sees and how finely He hears! They have not besides Him any protector, and He shares not His legislation with

anyone.

20:50 He said, "Our Lord is He who gave each thing its form and then guided [it]."

24:25 ...And they will know that Allah is the Manifest Truth.

24:35 Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills...

28:88 ...Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.

29:6 ...Indeed, Allah is free from need of the worlds.

39:67 They have not appraised Allah with true appraisal, while the entire earth will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

42:51 And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger [angel] to reveal,

by His permission, what He wills. Indeed, He is Most High and Wise.

74:56 ...He is worthy of fear and adequate for [granting] forgiveness.

The Absolute Oneness (Surah Al-Ikhlas)

112:1–4 Say, "He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

[The metaphor of the "Lamp and the Glass" in 24:35 is a staggering anchor for this study. Verse 8:24, stating that Allah "intervenes between a man and his heart", suggests a level of proximity that is closer than our own self-awareness. This is the ultimate "Security Clearance"—the Creator knows the intent before the hand even reaches for the pen.]

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6. Allah and Beautiful Names

17:110 Say (to mankind): "Call upon Allah or call upon the Most Gracious (*Ar-Rahman*); whichever name you use—it is the same. To Him belong the most beautiful names." [...]

20:8 Allah! There is no deity except Him. To Him belong the most beautiful names.

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7. Allah Loves

[This section includes verses regarding the divine standards of conduct—specifically what Allah loves.]

2:222 ...Indeed, Allah loves those who are constantly repentant and loves those who keep themselves pure.

3:159 ...And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).

5:13 ...Indeed, Allah loves the doers of good (those who show favor to others).

5:93 ...And Allah loves the doers of good.

9:4 ...Indeed, Allah loves the righteous (those who fulfill their responsibilities/duty).

60:8 ...Indeed, Allah loves those who act justly.

61:4 Indeed, Allah loves those who fight in His cause (the path of truth, justice, and welfare) in a row as though they are a [single] solid structure.

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8. Allah Loves Not

[This section includes verses regarding the divine standards of conduct—specifically what Allah does not love.]

2:205 ...And Allah does not love corruption/disorder.

2:276 ...And Allah does not love any sinning disbeliever.

3:32 ...And know that Allah does not love the disbelievers.

3:57 ...And Allah does not love the wrongdoers.

4:36 ...Indeed, Allah does not love those who are self-deluded and boastful.

4:107 ...Indeed, Allah does not love one who is a treacherous sinner.

4:148 Allah does not love the public utterance of evil speech—except by one who has been wronged. And Allah is ever Hearing and Knowing.

5:64 ...And Allah does not love the corrupters (those who spread disorder).

7:31 O children of Adam! ...Eat and drink, but be not excessive. Indeed, He does not love those who commit excess (wasters).

16:23 ...Indeed, He does not love the arrogant.

22:38 ...Indeed, Allah does not love any ungrateful traitor.

61:2 O you who have believed, why do you say what you do not do?

61:3 It is most hateful in the sight of Allah that you say that which you do not do.

[Note: The words and deeds of a true believer must be consistent; this is the essence of this verse.]

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9. Allah's Law

[This section includes verses regarding the Divine Laws that govern human consequences.]

2:81 ...Whoever earns evil and his sin has encompassed him—those are the companions of the Fire...

2:112 Whoever submits his face (himself) to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

2:194 ...So whoever has transgressed against you, then transgress against him in the same manner...

[Note: Retaliation is legally permitted in cases of prohibited acts.]

2:211 ...And whoever exchanges the favor of Allah [after it has come to him]—then indeed, Allah is severe in penalty.

3:120 ...But if you are patient and fear Allah (avoid evil), their plotting will not harm you at all. [...]

3:171 ...And Allah does not allow the reward of the

believers to be lost.

4:111 And whoever earns a sin only earns it against himself. And Allah is ever Knowing and Wise.

4:112 But whoever earns an offense or a sin and then blames it on an innocent person has taken upon himself a slander and manifest sin.

6:131 ...That is because your Lord would not destroy the cities unjustly while their people were unaware (due to ignorance).

7:170 But those who hold fast to the Book and establish prayer—indeed, We will not allow the reward of the reformers to be lost.

8:53 ...That is because Allah would never change a favor which He has bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

[Note: This is the fundamental Law of Social Change.]

9:115 And Allah would not let a people stray after He has guided them until He makes clear to them as to what they should avoid. Indeed, Allah is Knowing of all things.

11:114 ...Indeed, good deeds do away with misdeeds. [...]

11:115 ...And be patient, for indeed, Allah does not allow

the reward of those who do good to be lost.

11:117 And your Lord would not have destroyed the cities unjustly while their people were reformers (acting rightly).

13:11 ...Indeed, Allah will not change the condition of a people until they change what is in themselves. [...]

17:15 ...And never would We punish until We sent a messenger (to clarify the distinction between truth and falsehood).

22:40 ...And Allah will surely support those who support Him (His cause). Indeed, Allah is Powerful and Exalted in Might.

29:6 And whoever strives—only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.

30:30 ...So set your face toward the religion (Deen) as a pure believer. [Adhere to] the fitrah (nature) of Allah upon which He has created mankind. No change should there be in the creation (laws) of Allah. [...]

35:43 [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own author. [...]

47:4 ...And those who are killed in the cause of Allah—never will He waste their deeds.

94:5 For indeed, with hardship [will be] ease.

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10. Alms

[This section focuses on the principles of Alms (Charity/Sadaqah). It emphasizes the importance of sincerity, the psychological state of the giver, and the specific categories of people who are eligible to receive help.]

2:263 Kind words and forgiveness are better than charity followed by injury. Allah is Self-Sufficient and Forbearing.

2:264 O you who have believed, do not invalidate your charities with reminders [of your generosity] or injury, like those who spend their wealth only to be seen by people and do not believe in Allah and the Last Day. His example is like that of a smooth rock upon which is dust; then a heavy rain strikes it and leaves it bare and empty. They are unable to keep anything of what they have earned. And Allah does not guide the disbelieving people.

2:267 O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. Do not aim toward the defective/inferior things to give in charity while you yourselves would not take them except with closed eyes. And know that Allah is Free of need and Praiseworthy.

2:270 And whatever you spend in expenditures or

whatever you vow as a vow—indeed, Allah knows it. And for the wrongdoers (those who mislead) there are no helpers.

2:271 If you disclose your charitable expenditures, it is good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [as expiation]. And Allah, of what you do, is fully Aware.

2:273 [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land [for trade or work]. An ignorant person would think them self-sufficient because of their restraint/dignity. You will know them by their signs. They do not ask people persistently or unseemly. And whatever you spend of good—indeed, Allah knows it.

9:60 Alms are only for the poor and the needy, and for those employed to collect them, and for those whose hearts are to be reconciled [to truth], and for freeing captives/slaves, and for those in debt, and for the cause of Allah, and for the [stranded] traveler—an obligation [imposed] by Allah. And Allah is Knowing and Wise.

57:18 Indeed, those who give in charity—men and women—and [those who] have loaned Allah a goodly loan—it will be multiplied for them, and they will have a noble reward.

57:20 Know that... the life of this world is but an illusion/delusion and nothing more.

57:21 Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

92:5 As for he who gives (wealth) and is dutiful/righteous,

92:6 And believes in the truth and the best [reward],

92:7 We will surely ease his way toward the path of ease (perfection).

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11. Angels

[This section focuses on the nature, roles, and descriptions of Angels in the Quran. It details their function as messengers, their specific physical attributes, and their roles in carrying out divine commands, including the extraction of souls.]

16:2 He sends down the angels with inspiration (revelation) of His command upon whom He wills of His servants, [saying], "Warn mankind that there is no deity except Me; so fulfill your duty toward Me."

19:64 (The angels say): "We do not descend except by the command of your Lord. To Him belongs what is

before us and what is behind us and what is in between that, and your Lord is never forgetful."

[Note: During times of great hardship or when revelation was delayed, angels would descend with messages from Allah to provide reassurance.]

35:1 [All] praise is [due] to Allah, Creator of the heavens and the earth, who made the angels messengers having wings—two, three, and four. [...]

37:1 By those (angels) who set themselves in ranks/rows, in an orderly manner,

37:2 And those who drive away/repel [evil],

37:3 And those who recite the message (reminders),

37:164 (The angels say): "There is not among us any except that he has a known/assigned place,"

37:165 "And indeed, we are those who stand in rows (for duty),"

37:166 "And indeed, we are those who exalt the holiness of Allah."

79:1 By those (angels) who extract [the soul] violently (from the wicked),

79:2 By those (angels) who draw out [the soul] gently (from the righteous),

79:3 By those who glide [as if] swimming (with great speed),

79:4 By those who race each other in a forward race,

79:5 By those (angels) who execute/conduct every matter [of the divine command].

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12. Angels and Disbelievers Say

[This section of manuscript deals with the historical skepticism and demands of disbelievers regarding the visibility of angels and divine signs, as well as the ultimate reality they will face on the Day of Judgment.]

6:8 And they (the disbelievers) say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been settled at once; then they would not be reprieved [even for a moment].

15:6 And they say, "O you upon whom the message has been sent down, indeed you are a madman."

15:7 "Why do you not bring us the angels, if you should be among the truthful?"

15:8 We do not send down the angels except with truth (for a specific purpose/judgment); and in that case, the disbelievers would not be reprieved.

15:10 And We had certainly sent [messengers] before you, [O Mohammad], among the sects of the former peoples.

15:11 And no messenger would come to them except that they ridiculed and mocked him.

15:12 Thus We let it (this behavior) enter the hearts of the criminals.

15:13 They will not believe in it (the Quran), even though the example of the former peoples (their punishment) has already passed.

15:14 And [even] if We opened to them a gate from the heaven and they were to continue ascending through it,

15:15 They would say, "Our eyes have only been dazzled; rather, we are a people affected by magic."

25:21 And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or why do we not see our Lord?" They have certainly become arrogant within themselves and [show] great insolence.

25:22 The day they see the angels—no glad tidings will there be that day for the criminals, and they (the angels) will say, "[Your entry to Paradise is] a forbidden barrier!"

25:25 And [mention] the Day when the heaven will split open with clouds and the angels will be sent down, a

grand descent.

25:26 True sovereignty, that Day, is for the Most Gracious (*Ar-Rahman*). And it will be for the disbelievers a very difficult Day.

25:27 And the Day the wrongdoer will bite his hands [in regret] and say, "Oh, I wish I had taken a path with the Messenger!"

25:28 "Oh, woe to me! I wish I had never taken so-and-so as a friend."

25:29 "He led me away from the message after it had come to me." And ever is Satan, to man, a deserter in times of trouble.

Reminder 1 (Verse 15:51-79)

15:51 And inform them about the guests of Abraham.

15:52 When they entered upon him and said, "Peace," he said, "Indeed, we are afraid of you."

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14. Announce

[This section of the manuscript focuses on the theme of **Announcing**—specifically the divine instruction to convey

messages of warning, mercy, and glad tidings to humanity.]

5:67 O Messenger! Convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

15:49 (O Mohammad!) Inform My servants that I am indeed the All-Forgiving, the Most Merciful,

15:50 And also inform them that My punishment is indeed a painful punishment.

33:47 And announce glad tidings to the believers that they will have from Allah a great bounty.

39:17 And those who stay away from false deities and turn to Allah in repentance—for them are glad tidings. So give glad tidings (O Mohammad) to My servants—

39:18 Those who listen to the Word (the message) with focus and then follow the best of it. Those are the ones whom Allah has guided, and those are the people of true understanding.

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15. Backbiter

[This section of the manuscript addresses the ethical

guidelines regarding social conduct, specifically focusing on the consequences of **backbiting**, slander, and the obsession with material wealth at the expense of others' dignity.]

33:58 And those who annoy or insult believing men and believing women without cause (for something they did not do) bear the burden of slander and manifest sin.

49:12 O you who have believed! ...Do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it! So fulfill your duty toward Allah. Indeed, Allah is Accepting of repentance, Most Merciful.

104:1 Woe to every backbiter and slanderer,

104:2 Who collects wealth and [continuously] counts it (hoards it).

104:3 He thinks that his wealth will make him immortal.

104:4 No! He will surely be thrown into the *Hutamah* (the Crushing Fire).

104:5 And what can make you know what the *Hutamah* is?

104:6 It is the fire of Allah, [eternally] fueled,

104:7 Which mounts up to the hearts [of the people].

104:8 Indeed, it will be closed in upon them,

104:9 In extended columns.

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16. Belief

[This section of manuscript, "Belief", outlines the inclusive and foundational nature of faith. It defines belief not as a narrow sectarian identity, but as a broad acceptance of all divine messengers—from Abraham and Moses to Jesus and Muhammad (2:136, 3:84). These verses (spanning 2:136 to 18:55) establish that true belief is a logical culmination of using one's intellect (10:100) and that faith cannot be forced, as it requires divine consent and personal conviction (10:99).]

The Universal Chain of Prophethood

2:136 Say, "We believe in Allah and what has been revealed to us and what has been revealed to Abraham, Ishmael, Isaac, Jacob, and the descendants, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

3:84 Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

The Pillars and the Consequence of Rejection

4:136 O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

5:5 ...And whoever denies the faith—his work has become worthless, and he, in the Hereafter, will be among the losers.

6:158 ...The day that some of the signs of your Lord will come, no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

Intellect, Agency, and Divine Guidance

10:99–100 And had your Lord willed, those on earth would have believed—all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? And it is not for a soul to believe except by permission of Allah, and He will place defilement/uncleanliness upon those who will not use their intellect/reason.

17:94–96 And what prevented the people from believing when guidance came to them except that they said, "Has

Allah sent a human as a messenger?" Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel as a messenger." Say, "Sufficient is Allah as a witness between me and you. Indeed, He is ever, of His servants, Acquainted and Seeing."

17:97 And whoever Allah guides—he is the [rightly] guided; and whoever He sends astray—you will never find for them protectors besides Him...

18:55 And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that [they wait for] the precedent of the former peoples to come upon them or that the punishment should come [before them] face to face.

[The emphasis on Intellect in 10:100 is a powerful anchor for this study. Faith is not a "blind" leap but a "reasoned" one. Verse 10:100 suggests that those who refuse to use their logic are susceptible to "uncleanliness" or "confusion". This aligns that—data (revelation) is provided, but the "Processing Unit" (the mind) must be active to achieve "True Belief."]

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17. Believer

[This section of manuscript, "Believer" transitions from the abstract concept of faith to the practical characteristics and

social responsibilities of the person who holds it. It defines a "Believer" not merely by private conviction, but by their active role as a "Best Community" that promotes good and forbids evil (3:110, 9:71). These verses (spanning 3:110 to 72:13) provide a comprehensive "Success Profile" (23:1-11) characterized by humility, financial integrity (Zakat), and spiritual resilience.]

The Mission and Divine Support

3:110 You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah...

4:175 So those who believe in Allah and hold fast to Him—He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

8:63 And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

9:71 The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey Allah and His Messenger. Those—Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

The Qualities of Success (Al-Mu'minun)

9:112 [Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.

14:23, 31 And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow... their greeting therein will be, "Peace!" Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there is no exchange and no friendships.

23:1–11 Certainly will the believers have succeeded: They who are during their prayer humbly submissive, and they who turn away from ill speech, and they who are observant of zakat, and they who guard their private parts... And they who are to their trusts and their promises attentive, and they who carefully maintain their prayers—those are the inheritors who will inherit Al-Firdaus (Paradise). They will abide therein eternally.

Spiritual Growth and Devotion

32:15–17 Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not

arrogant. They arise from [their] beds; they supplicate their Lord in fear and hope, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

46:13–14 Indeed, those who have said, "Our Lord is Allah," and then remained on a right course—there will be no fear concerning them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

48:29 Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration... [They are] like a plant which produces its offshoot and strengthens it so it grows stout and stands upon its stalk, delighting the sowers...

49:7–8 ...Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided. [It is] as bounty from Allah and favor. And Allah is Knowing and Wise.

58:22 ...Allah has written faith in their hearts and supported them with a spirit from Him. And He will admit

them to gardens beneath which rivers flow... Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah—they are the successful.

65:11 ...And whoever believes in Allah and does righteousness—He will admit him into gardens beneath which rivers flow... Allah has perfected for him a provision.

72:13 ...And whoever believes in his Lord will not fear deprivation or burden.

[The psychological insight in **8:63**—that no amount of material wealth can "Synchronize" human hearts, but only Divine Grace can—is a fascinating anchor for this study. It examined how community cohesion is built. A "Believer" is a node in a larger "Social Network" where the "Operating System" is **Mercy** and **Justice**.]

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18. Believer in Truth

[This section of manuscript, "Believer in Truth" deepens the definition of faith by focusing on integrity and constancy. It describes those whose hearts tremble at the mention of Allah and whose faith increases when His verses are recited (8:2). These verses (spanning 8:2 to 49:15) provide a behavioral blueprint for the "Servants of the Most Merciful" (25:63)—characterized by dignity in the face of ignorance, moderation

in spending, and unwavering loyalty to divine guidance.]

The Emotional and Practical Signs of Faith

8:2–4 The believers are only those who, when Allah is mentioned, their hearts feel fear, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely—the ones who establish prayer, and from what We have provided them, they spend. Those are the believers in truth. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

24:62–63 The believers are only those who believe in Allah and His Messenger and, when they are with him [the Prophet] on a matter of common action, do not depart until they have asked his permission... So do not make [your] calling of the Messenger among yourselves as the call of one of you to another... And let those beware who dissent from the Prophet's order, lest fitnah (trial/disaster) strike them or a painful punishment.

The Characteristics of the "Servants of the Merciful" (Surah Al-Furqan)

25:63–66 And the servants of the Most Merciful are those who walk upon the earth easily [humbly], and when the ignorant address them [harshly], they say [words of] peace; and those who spend [part of] the night to their Lord prostrating and standing [in prayer]; and those who

say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; indeed, it is evil as a settlement and residence."

25:67 And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, justly moderate.

25:68–71 And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse... Except for those who repent, believe, and do righteous work. For them Allah will replace their evil deeds with good. And Allah is ever Forgiving and Merciful. And he who repents and does righteousness has indeed turned to Allah with a [true] repentance.

25:72–74 And [they are] those who do not bear witness to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

25:75–76 Those will be awarded the Chamber [in Paradise] for what they patiently endured, and they will be received therein with greetings and [words of] peace,

abiding eternally therein. Good is the settlement and residence.

Unwavering Commitment

49:15 The believers are only those who have believed in Allah and His Messenger and then doubt not and strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

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22. Believer and Good Deed

[This section of manuscript, "Believer and Good Deed" establishes the fundamental "Logic of Reward" in divine law. It emphasizes that faith alone is a theoretical state; it must be verified by "Good Deeds" to become functional. These verses (spanning 2:25 to 2:62) provide a universal framework for success that transcends tribal or sectarian labels, focusing instead on the "Input" (Faith + Action) and the "Output" (Peace + Reward).]

2:25 And [O Muhammad], give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given things in resemblance and they will have therein purified spouses, and they will abide therein eternally.

2:62 Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad]—those [among them] who believed in Allah and the Last Day and did righteousness—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

Note on Sabeans: The text refers to the Sabeans (Sabi'un), often identified historically with groups like the followers of John the Baptist (Yahya AS), who maintained monotheistic practices focused on the soul's purity and divine connection.

[The concept of "Resemblance" in 2:25—where the fruits of Paradise remind the believers of what they had on Earth—is a beautiful anchor for this study. It suggests a continuity of consciousness. Our "Good Deeds" on Earth are the "Seeds" for the fruits we enjoy later.]

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26. Bequest

[This section of manuscript, "Bequest" outlines the ethical and legal framework for the distribution of wealth after death. It emphasizes that making a will (2:180) is a duty for the righteous and provides detailed "Calculated Shares" for parents, children, spouses, and relatives (4:7-12, 4:176). These verses (spanning 2:180 to 5:108) establish a system of social security that ensures women, orphans, and the poor are not excluded from economic continuity.]

The Duty of the Will (Wasiyyat)

2:180–182 Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable—a duty upon the righteous. Then whoever alters the bequest after he has heard it—the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing. But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

2:240 And those who are taken by death among you and leave wives behind should bequeath for their wives provision for one year without driving them out...

The Defined Shares (Mirath)

4:7–9 For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much—an obligatory share. And when [other] relatives and orphans and the needy are present at the [time of] division, give them [something] out of the estate and speak to them words of appropriate kindness...

4:11 Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if

there are [only] women, two or more, for them is two-thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one-third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt... This is an ordinance from Allah. Indeed, Allah is ever Knowing and Wise.

4:12 And for you is half of what your wives leave if they have no child. But if they have a child, for you is one-fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one-fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave... And if a man or woman leaves property through inheritance and has neither parent nor child but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third...

4:32–33 ...For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty... And for all, We have made heirs to what is left by parents and close relatives. And to those whom your right hands have pledged [i.e., partners]—give them their share.

4:176 They request from you a [legal] ruling. Say, "Allah

gives you a ruling concerning one having neither parent nor child [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child...

Integrity and Witnesses

5:106–108 O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest—[that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death strikes you... This is more likely that they will provide testimony according to its true facts, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.

[The emphasis on "After any bequest or debt" in 4:11-12 is a crucial anchor for this study. It establishes that a person's social and financial liabilities must be settled before the family can claim the assets. Inheritance is a system where access must be granted strictly according to what is defined by Allah.]

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27. Blame

[This section of manuscript **"Blame"** outlines the ethical boundaries of self-defense, the nobility of forgiveness, and

the specific criteria for moral accountability.]

42:40 The recompense for an injury is an injury appropriate to it, but whoever pardons and makes reconciliation—his reward is with Allah. Indeed, He does not love wrongdoers.

42:41 And whoever avenges himself after having been wronged—those have not against them any cause for blame (no way of reproach).

42:42 The cause [for blame] is only against those who oppress the people and tyrannize upon the earth without right. For those there will be a painful punishment.

42:43 And whoever is patient and forgives—indeed, that is among the matters [requiring] steady determination (strong willpower).

[The verses in **42:40–43** provide a sophisticated legal and psychological framework. While **42:41** establishes the right to self-defense and protection against long-term oppression, **42:43** elevates "patience and forgiveness" to a higher tier of human character, calling it a mark of "steady determination" (*Azm al-Umur*).]

30. Calamity

[This section of manuscript, **"Calamity"** addresses the spiritual perspective on adversity—balancing the law of personal accountability with the necessity of divine decree and guidance.]

42:30 And whatever of misfortune befalls you—it is for what your hands have earned; but He pardons much.

64:11 No calamity strikes except by permission of Allah. And whoever believes in Allah—He will guide his heart. And Allah is Knowing of all things.

[The combination of these two verses offers a profound psychological "Way Out" for anyone facing hardship. While **42:30** encourages self-reflection (asking, "How can I improve my actions?"), **64:11** provides the ultimate source of resilience: the "guiding of the heart" (*Yahdi Qalbahu*) that comes through faith.]

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32. Cause and Responsibility

[This section of manuscript, **"Cause and Responsibility"** addresses the complex relationship between divine decree and human accountability. It clarifies that while the ultimate existence of all events is within the creative power of the Creator, the moral responsibility for misfortune often lies with human choices.]

4:78 ...If some good befalls them, they say, "This is from Allah"; but if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement (the cause of an event)?

4:79 (O Mankind) Whatever good comes to you is from Allah, but whatever evil comes to you, it is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as a Witness.

[The distinction between these two verses is a classic philosophical point.

- Verse 4:78 speaks to the *ultimate cause* (everything exists by the permission and laws of the Creator).

- Verse 4:79 speaks to the *proximate cause* (human error or misuse of free will leads to "evil" or misfortune)].

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33. Cleanliness

[This section of the manuscript **"Cleanliness"** highlights that physical and spiritual purity are not just personal habits but are deeply connected to gratitude and divine love.]

2:222 ...Truly, Allah loves those who turn to Him in repentance and loves those who keep themselves pure and clean.

5:6 O you who have believed! ... If you are in a state of impurity, then purify yourselves. ... Allah does not intend to place a burden on you, but He intends to purify you and complete His favor upon you that you may be grateful.

[The link between **cleanliness** and **gratitude** in **5:6** is a beautiful philosophical insight. It suggests that maintaining our environment and ourselves is a way of honoring the life we've been given.]

This section of your manuscript, **"Commandment of Allah"**, distinguishes between true divine guidance and the false justifications humans sometimes create to excuse poor behavior. It emphasizes that divine commands are rooted in justice, kindness, and the natural order of the univers

7:28 And when they commit an immorality, they say, "We found our forefathers doing it, and Allah has commanded us to do it." Say, "Indeed, Allah does not command immorality. Do you say about Allah that which you do not know?"

[Note: This refers to the historical context of pagan Arabs who practiced certain rituals in an undignified or naked state, claiming it was a divine tradition.]

7:29 Say, "My Lord has commanded justice..."

7:54 Indeed... the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

16:90 Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will take heed.

28:88 ...His is the judgement/command, and to Him you will be returned.

41:12 And He completed them as seven heavens within two days and inspired in each heaven its command...

[The core of **16:90** acts as a moral compass for any society. It balances three positive commands (justice, kindness, and social support) against three prohibitions (immorality, hatefulness, and oppression).]

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34. Command of Allah

[This section of manuscript, "Command of Allah" explores the absolute sovereignty and the creative power of the Divine Word. It establishes that the "Command" is the fundamental law that sustains the universe (30:25) and the irresistible force

that brings existence into being through the simple decree, "Be!" (16:40). These verses (spanning 6:115 to 65:12) define the "Unalterable Truth" that governs both the physical laws of nature and the moral laws of humanity.]

The Integrity of the Word

6:115 And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

10:82 And Allah will establish the truth by His words, even if the criminals dislike it.

The Creative Power: "Be!"

16:40 Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

Sovereignty and Ownership

28:70 And He is Allah; there is no deity except Him. To Him is [all] praise in the first [life] and the hereafter. And His is the [sole] decision, and to Him you will be returned.

30:25–26 And of His signs is that the heaven and earth remain by His command... To Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

The Triumph of Truth

42:24 ...And Allah eliminates falsehood and establishes

the truth by His words. Indeed, He is Knowing of that within the breasts.

65:12 It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

[The phrase "Establish the truth by His words" in 10:82 and 42:24 is a profound anchor for this study. Language and "The Word" are the primary tools for establishing "Reality." Verse 16:40 describes the ultimate "Creative Intent"—where there is no gap between the "Idea" and the "Manifestation." For example, gardening is a slow-motion reflection of this command; where gardeners provide the environment, but the "Command" within the seed follows the divine "Code" to become a fruit.]

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35. Commanded

[This section of manuscript, "Commanded" focuses on the specific mandates and the "Call to Action" given to the Prophet and, by extension, the believers. It emphasizes the foundational duty of Total Submission (Atma-Samarpan) and the rejection of associating partners with the Creator (6:14, 13:36). These verses (spanning 6:14 to 27:92) represent the "Mandatory Protocols" that every individual must execute to stay aligned with the Truth.]

The Mandate of Submission

6:14 ...Say, "Indeed, I have been commanded to be the first of those who submit [to Allah] and [was commanded], 'Be not of those who associate others with Him.'"

6:71–72 ...Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds, and to establish prayer and fear Him." And it is He to whom you will be gathered.

6:163 "No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims [those who submit]."

The Purpose of the Call

13:36 ...Say, "I am only commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

27:91 [Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]."

27:92 "And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays—say, "I am only [one] of the warners."

[The recurring phrase "I am commanded to be the first to submit" is a powerful anchor for this study. It suggests that leadership in the "Divine System" is not about authority over others, but about being the first to follow the rules. "Submission" is not a loss of freedom, but an alignment with the "Source." Gardening is a perfect example of being "Commanded" by nature; if gardeners want a harvest, he must submit to the laws of soil, water, and season. One does not "command" the plant to grow; but "submit" to the process that allows it to grow.]

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36. Commandment of Allah

[This section of manuscript **"Commandment of Allah"** distinguishes between true divine guidance and the false justifications humans sometimes create to excuse poor behavior. It emphasizes that divine commands are rooted in justice, kindness, and the natural order of the universe.]

7:28 And when they commit an immorality, they say, "We found our forefathers doing it, and Allah has commanded us to do it." Say, "Indeed, Allah does not command immorality. Do you say about Allah that which you do not know?"

[Note: This refers to the historical context of pagan Arabs who practiced certain rituals in an undignified or naked state, claiming it was a divine tradition.]

7:29 Say, "My Lord has commanded justice..."

7:54 Indeed... the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

16:90 Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will take heed.

28:88 ...His is the judgement/command, and to Him you will be returned.

41:12 And He completed them as seven heavens within two days and inspired in each heaven its command...

[The core of **16:90** acts as a moral compass for any society. It balances three positive commands (justice, kindness, and social support) against three prohibitions (immorality, hatefulness, and oppression).]

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37. Conspiracy

[This section of manuscript, **"Conspiracy"** explores the themes of divine justice versus human manipulation. It emphasizes that while people may plot in secret, there is an ultimate oversight that ensures such schemes eventually

recoil upon their creators.]

8:30 And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Mecca]. They plan, and Allah plans. And Allah is the best of planners.

16:45 Then do those who plan evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

16:46 Or that He will not seize them during their [ordinary] activity, and they are not able to escape?

16:47 Or that He will not seize them gradually [through fear and decay]? For indeed, your Lord is Kind and Merciful.

35:10 ...And those who plot evil deeds will have a severe punishment, and the plotting of those—it will perish.

35:43 [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own author.

35:45 And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed, Allah has

ever been, of His servants, Seeing.

58:9 O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.

58:10 Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.

[The psychological insight in **35:43**—that an evil plot "does not encompass except its own author"—is a powerful theme. It suggests a moral equilibrium in the universe where deception eventually traps the deceiver.]

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38. Contract

[This section of manuscript **"Contract"** contains some of the most detailed legal and ethical instructions in the Quran. It establishes a framework for transparency, documentation, and mutual trust in financial dealings, which are essential for social and economic stability.]

2:282 O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to

write as Allah has taught him. So let him write and let the one who has the obligation [the debtor] dictate. And let him fear Allah, his Lord, and not leave anything out of it.

If the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses—so that if one of the women errs, the other can remind her.

And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it.

And take witnesses when you settle a sale. Let no scribe be harmed or any witness. For if you do so, indeed, it is [evidence of] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

2:283 And if you are on a journey and cannot find a scribe, then a pledge in hand [may be taken]. And if one of you entrusts another, then let him who is entrusted deliver his

trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it—his heart is indeed sinful. And Allah is Knowing of what you do.

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39. Covenant-Mankind and Allah

[This section of manuscript, "Covenant-Mankind and Allah" explores the primordial and prophetic agreements that bind creation to the Creator. It highlights that the "Covenant" is not just a historical event but an active "Connection Protocol" that must not be broken. These verses (spanning 2:27 to 13:25) define the ethical boundaries of human existence—where breaking the bond with Allah leads to social disorder and corruption on Earth.]

The Consequences of Breaking the Bond

2:27 Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

Contextual Note: This refers to the primordial covenant made during the creation of Adam (AS), where humanity testified to Allah's Lordship. "Joining" refers to maintaining both the vertical relationship with Allah and the horizontal relationships with fellow human beings.

13:25 But those who break the covenant of Allah after

contracting it and sever that which Allah has ordered to be joined and spread corruption on earth—for them is the curse, and for them is the ill abode.

The Covenant of the Prophets

3:81 And [recall, O People of the Scripture] when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

Contextual Note: This reflects the divine agreement that all previous prophets were to testify to and support the coming of the final Messenger, Muhammad (SAW).

3:82 And whoever turned away after that—they were the defiantly disobedient.

[The concept of "Severing what Allah ordered to be joined" is a powerful anchor for this study. It suggests that "Truth" is found in the connection between things—faith and action, Creator and creation, individual and society.]

40. Creation and Being

[This section of manuscript, "Creation and Being" provides a detailed "Biological and Metaphysical Blueprint" of human life. It traces the journey of existence from the primordial elements of "Dry Clay" (15:26) and "Fluid" (77:20) to the complex stages of embryonic development (23:14) and the eventual return to the Creator. These verses (spanning 3:6 to 77:24) serve as a reminder that the "Architecture" of the human body is a sign of ultimate wisdom and a precursor to the reality of the Resurrection.]

The Fashioning in the Womb

3:6 It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

39:6 ...He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

The Primordial Origins

15:26–27 And We did certainly create man out of clay from an altered black mud. And the jinn We created before from scorching fire.

32:7–9 Who perfected everything which He created and began the creation of man from clay. Then He made his

posterity out of the extract of a lowly fluid. Then He fashioned him and breathed into him from His [created] soul and made for you hearing and vision and intellect; little are you grateful.

The Biological Process (Embryology)

22:5 O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed—that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity...

23:12–14 And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.

The Diversity of Creation

4:1 O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women...

36:36 Exalted is He who created all pairs—from what the earth grows and from themselves and from that which they do not know.

The Sovereign Creator

40:67–68 It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you may reach your maturity, then that you may become old... It is He who gives life and causes death; and when He decrees a matter, He only says to it, "Be," and it is.

[The "Three Darknesses" mentioned in 39:6 is a fascinating anchor for this study. Modern science often interprets these as the abdominal wall, the uterine wall, and the amniotic sac—a "Triple-Layer Security" for the developing life. Our physical "Being" is the first and greatest "Message."]

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41. Creation and Goal

[This section of manuscript **"Creation and Goal"** explores the purpose of existence, the nature of divine testing, and the ultimate return of all things to their Source. It emphasizes that the universe is not a product of chance or "play," but a deliberate design built on truth and accountability.]

10:4 To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the creation

and then repeats it that He may reward those who believed and did righteous deeds in justice. But those who disbelieved will have a drink of scalding water and a painful punishment because they used to disbelieve.

11:7 And it is He who created the heavens and the earth in six days—and His Throne had been upon water—that He might test you as to which of you is best in deed...

11:118 And if your Lord had willed, He could have made mankind one community; but they will not cease to differ,

11:119 Except whom your Lord has given mercy, and for that He created them. And the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

18:7 Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed.

18:8 And indeed, We will [eventually] make that which is upon it [into] a barren heap of dust.

21:16 And We did not create the heaven and earth and that between them in play.

21:17 Had We intended to take a pastime, We could have taken it from [what is] with Us—if We were to do so.

21:18 Rather, We dash the truth upon falsehood, and it

destroys it, and thereupon it departs. And woe to you for what you describe.

21:19 To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire.

21:20 They exalt [Him] night and day [and] do not slacken.

67:1 Blessed is He in whose hand is dominion, and He is over all things competent—

67:2 [He] who created death and life to test you [as to] which of you is best in deed—and He is the Exalted in Might, the Forgiving.

[The recurring phrase in **11:7**, **18:7**, and **67:2**—"to test you as to which of you is best in deed"—provides a clear central theme. It frames life as a laboratory for character and conduct.

The idea in **21:16** that creation is not "play." Every variable and citation has a purpose; similarly, these verses suggest that every element of the natural world—even the "adornment" of the earth mentioned in **18:7**—is a functional part of a larger moral trial.]

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42. Creation and Measure

[This section of manuscript **"Creation and Measure"** delves

into the cosmic scale of time and the precise mathematical nature of the universe. It explores the concept of "Relative Time," where a single divine day is equated to thousands of human years.]

22:47 ...And indeed, a day with your Lord is like a thousand years of those which you count.

25:2 ...He has created each thing and determined for it a precise measure (proportion).

32:5 ...Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

54:49 Indeed, all things We created with a [determined] measure.

54:50 And Our command is but one, [executed] in the blink of an eye.

[Note: This refers to the instantaneous nature of creation and the execution of divine will.]

70:3 [From Allah], owner of the ways of ascent;

70:4 The angels and the Spirit (Gabriel) will ascend to Him during a Day the extent of which is fifty thousand years.

70:5 So be patient with a beautiful patience (O Muhammad).

[Emphasis on "Measure" (*Qadar*) in 25:2 and 54:49 deeply

significant. These verses suggest that the universe is not chaotic but follows a strict mathematical and structural blueprint.]

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43. Creation and New Creation

[This section of manuscript, **"Creation and New Creation"** uses the observable wonders of the cosmos—the sun and the moon—as evidence for the eventual "New Creation" of humanity from the earth.]

71:15 Do you not see how Allah has created the seven heavens in [perfect] layers?

71:16 And made the moon therein a [reflected] light and made the sun a burning lamp?

71:17 And Allah has caused you to grow from the earth [like] a plant.

71:18 Then He will return you into it and extract you [again] as a new creation.

[The metaphor in **71:17**, describing human growth "like a plant" from the earth, is a powerful bridge between biology and spirituality.]

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44. Creation and Ponder

[This section of manuscript, **"Creation and Ponder"** encourages observational science as a path to spiritual awareness. It highlights the transformation of barren land, the unique anatomy of animals, and the structural engineering of the natural world as evidence of a higher design.]

32:27 Have they not seen how We drive water to barren land and bring forth thereby crops from which their livestock eat and they themselves? Will they not, then, see?

88:17 Then do they not look at the camels—how they are created?

88:18 And at the sky—how it is raised?

88:19 And at the mountains—how they are erected and structured?

88:20 And at the earth—how it is spread out?

88:21 So remind [them], (O Muhammad); you are only a reminder.

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45. Creation and Portent

[This section of manuscript, **"Creation and Portent"** shifts the focus toward the "signs" (*Ayat*) embedded in the natural

rhythms of life—the alternating of day and night, the distribution of living creatures, and the life-giving properties of rain.]

27:86 Have they not seen that We made the night for them to rest in and the day as a source of light? Indeed, in that are signs for a people who believe.

29:44 Allah created the heavens and the earth in truth. Indeed, in that is a sign for the believers.

45:3 Indeed, within the heavens and the earth are signs for the believers.

45:4 And in the creation of yourselves and what He disperses of moving creatures are signs for a people who are certain [in faith].

45:5 And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision [rain] and gives life thereby to the earth after its lifelessness and [in] His directing of the winds are signs for a people who reason.

45:6 These are the signs of Allah which We recite to you in truth. Then in what statement after Allah and His signs will they believe?

[The focus on "signs for a people who reason" in **45:5** is a cornerstone for any **researcher**. It suggests that the universe is a legible "text" that requires observation and logic to

decipher.]

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46. Creation and Reflect

[This section of manuscript, **"Creation and Reflect"** focuses on the dynamic nature of the universe—from its initial expansion to the biological symmetry found in all living things.]

29:19 Have they not seen how Allah originates creation and then repeats it? Indeed, that is easy for Allah.

29:20 Say, "Travel through the land and observe how He began creation. Then Allah will produce the final creation." Indeed, Allah is over all things competent.

51:47 And the heaven We constructed with strength, and indeed, We are [its] expander (making it vast).

51:48 And the earth We have spread out, and how excellent a leveler We are!

51:49 And of all things We created two mates (pairs); perhaps you will remember/ponder.

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47. Creation and Repeat

[This section of manuscript **"Creation and Repeat"** focuses on the cyclical nature of existence—linking the initial act of

creation to the eventual folding of the universe and its subsequent restoration.]

21:104 The Day when We will roll up the heavens like the rolling up of a scroll for writings. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

29:20 Say, "Travel through the land and observe how He began creation. Then Allah will produce the final creation." Indeed, Allah is over all things competent.

30:11 Allah originates creation; then He repeats it; then to Him you will be returned.

30:27 And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute [description] in the heavens and earth. And He is the Exalted in Might, the Wise.

[The imagery in **21:104**—comparing the heavens to a "scroll for writings" being rolled up— It treats the entire cosmos as a recorded document.]

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48. Creation and Replace

[This section of manuscript, **"Creation and Replace"** emphasizes the biological origins of humanity and the absolute independence of the Creator. It serves as a

reminder that while humanity is part of a grand design, its presence is sustained only by divine will.]

35:11 And Allah created you from dust, then from a sperm-drop; then He made you mates (male and female). And no female conceives nor does she give birth except with His knowledge...

35:15 O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.

35:16 If He wills, He can do away with you and bring forth a new creation.

35:17 And that is for Allah not difficult.

[The transition in **35:11** from "dust" to "sperm-drop" to "mates" provides a concise biological and philosophical summary of the human journey. It reminds us that our sophisticated systems are built by beings who originated from the most basic elements of the earth.]

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49. Creation and Term

[This section of your manuscript, **"Creation and Term"** explores the concept of "appointed terms" (*Ajal*). It suggests that everything—from the human lifespan to the orbits of celestial bodies and the existence of the universe itself—operates within a specific, pre-defined window of time.]

6:2 It is He who created you from clay and then decreed a term [for you] and a specified term [known] to Him. Then [even] after that, you are in doubt.

30:8 ...Allah has not created the heavens and the earth and what is between them except in truth and for a specified term...

31:29 Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, of what you do, is Aware?

31:30 That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

[The "specified term" mentioned in **31:29** regarding the sun and moon is a fascinating intersection of theology and **astronomy**. It implies that even the most seemingly permanent structures in our universe have a "life cycle."]

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50. Creation and Truth

[This section of manuscript, **"Creation and Truth"** explores the concept of *Al-Haqq*—the idea that the universe was not created by chance, but on a foundation of absolute truth, purpose, and aesthetic proportion.]

6:73 And it is He who created the heavens and the earth in truth. ... He is Knower of the unseen and the witnessed. And He is the Wise, the Aware.

16:3 He created the heavens and the earth in truth (properly). ...

64:3 He created the heavens and the earth in truth and formed you and perfected your forms; and to Him is the [final] return.

[The phrase "created... in truth" (bi-al-haqq) suggests that the universe has an inherent "correctness" or "accuracy."]

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51. Creation and Universe

[This section of manuscript, "Creation and Universe", serves as a comprehensive "System Overview" of the cosmos. It details the structural design of the seven heavens (2:29, 67:3), the precision of celestial mechanics (36:38-40), and the delicate balance (Mizan) that sustains all physical laws (55:7-9). These verses (spanning 2:29 to 87:5) present the universe not as a random occurrence, but as a "Calculated Reality" designed for human benefit and divine observation.]

The Six-Day Architecture

7:54 / 10:3 / 32:4 / 57:4 Indeed, your Lord is Allah, who created the heavens and earth in six days and then

established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

The Origin: From Oneness to Separation

21:30 Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

Celestial Mechanics and Timekeeping

10:5 It is He who made the sun a shining light and the moon a derived light and determined for it phases—that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know.

36:38–40 And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon—We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night outstrip the day, but each, in an orbit, is swimming.

The Earth as a Secure Habitat

21:31–32 And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided. And We made the sky a protected ceiling, but they, from its signs, are turning away.

77:25–27 Have We not made the earth a container for the living and the dead? And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

The Principle of Balance (Mizan)

55:7–9 And the heaven He raised and imposed the balance (Mizan). That you do not transgress within the balance. And establish weight in justice and do not make deficient the balance.

[The concept of the "Protected Ceiling" in 21:32 is a brilliant anchor for this study. Scientifically, this aligns with the atmosphere and magnetic field that shield Earth from lethal solar radiation—a "Universal Firewall." The Universe is a "Giant Library" where every star and atom is a "Book" of metadata.]

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52. Creation: Water and Will of Allah

[This section of manuscript **"Creation: Water and Will"** explores the biological commonality of all life forms and the social structures that emerge from human existence. It

highlights water as the fundamental building block of every living cell, from the simplest organism to the complex human being.]

24:45 Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

25:54 And it is He who has created from water a human being and made for him [ties of] lineage and marriage. And ever is your Lord competent.

[The biological insight in **24:45** is a powerful theme as it presents a unified theory of life long before modern biology confirmed that water is the primary constituent of all living cells. It categorizes the diverse ways life moves—reptilian, bipedal, and quadrupedal—as a testament to creative "Will" rather than random chance.]

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53. Curse and A Guidance

[This section of manuscript, "Curse and A Guidance" focuses on the specific historical and symbolic example of Surah Al-Masad (The Palm Fiber). It serves as a stern warning that no amount of wealth, status, or family connections can protect an individual from the consequences of active hostility toward the Truth. These verses (spanning 111:1 to 111:5)

provide a "Case Study" in the ultimate failure of arrogance.]

111:1 May the hands of Abu Lahab be ruined, and ruined is he.

111:2 His wealth will not avail him or that which he gained.

111:3 He will [enter to] burn in a Fire of [blazing] flame.

111:4 And his wife [as well]—the carrier of firewood.

111:5 Around her neck is a rope of [twisted] fiber.

[The inclusion of Surah Al-Masad under "Curse and Guidance" highlights that "Guidance" often comes in the form of a "Negative Example"—showing what happens when the "Interface" of human life is used to spread "Malware" (hostility and thorns) instead of "Data" (Truth). It is the ultimate "Critical Error" in a person's biography.]

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54. Daughter and Will of Allah

[This section of manuscript **"Daughter and Will of Allah"** explores the divine distribution of family and the gift of children as a manifestation of absolute sovereignty and wisdom.]

42:49 To Allah belongs the sovereignty of the heavens and the earth. He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills

males.

42:50 Or He grants them both cohorts, male and female, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

[These verses from **Surah Ash-Shura** present a profound theological perspective on family dynamics, placing the birth of a **daughter** or a son outside of human control and entirely within the realm of divine "Will" (*Mashiy'ah*).]

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55. Day of Judgment

[This section of manuscript, "Day of Judgment" serves as the ultimate "System Audit" of human existence. It describes the transition from the physical world to a higher reality where every action—recorded in an inescapable ledger (18:49) is presented before the Absolute Sovereign. These verses (spanning 3:30 to 82:19) represent the final "Execution Phase" where justice is perfectly balanced and the "Results" are published.]

The Inescapable Record

3:30 The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.

18:49 And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

The Cosmic Transformation

18:47 And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.

39:68–69 And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on. And the earth will shine with the light of its Lord, and the record [of deeds] will be placed...

The Gathering and the Witness

16:89 And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over these [your nation]. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

18:48 And they will be presented before your Lord in

rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

The Silence and the Sovereignty

20:108 That Day, they will follow [the summons of] the Caller while there is no crookedness [or escape] from him. And voices will be stilled before the Most Merciful, so you will not hear except a whisper.

82:17–19 And what can make you know what is the Day of Recompense? Then, what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for [another] soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.

[The description of the "Record" in 18:49 is a powerful anchor for this study. It describes a "Total Log" where even the smallest "Event" is captured. The "Day of Judgment" is the ultimate verification of the "Metadata" of our lives.]

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56. Day of Judgment and Justice

[This section of manuscript **"Day of Judgment and Justice"** focuses on the themes of accountability, the finality of human choices, and the clear distinction between those who strive for good and those who choose misguidance. It emphasizes that on that Day, regret will not change the record of one's

past actions.]

32:12 If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness, for indeed, we are [now] certain."

32:13 And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] I will surely fill Hell with jinn and men all together.

32:14 So taste [the penalty] because you forgot the meeting of this, your Day; indeed, We have [now] forgotten you. And taste the punishment of eternity for what you used to do.

32:18 Then is he who was a believer like him who was defiantly disobedient? They are not equal.

32:19 As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.

32:20 But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."

32:28 And they say, "When will be this conquest [the Day

of Judgment], if you should be truthful?"

32:29 Say, "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."

32:30 So turn away from them [O Muhammad] and wait. Indeed, they are waiting [too].

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57. Day of Judgment and Warning

[This section of manuscript, "Day of Judgment and Warning" focuses on Surah An-Naba (The Tidings). It beautifully transitions from the physical wonders of the world—mountains as pegs, the cycle of sleep, and the rainfall—to the inevitable "Day of Decision" (78:17). These verses (spanning 78:1 to 78:40) serve as a final "System Warning," reminding humanity that the same power that built the "Seven Strong Heavens" will eventually execute the final "Audit" of human deeds.]

The Great News and Natural Signs

78:1–5 About what are they asking one another? About the great news—that over which they are in disagreement. No! They are going to know. Then, no! They are going to know.

78:6–11 Have We not made the earth a resting place?

And the mountains as stakes? And We created you in pairs. And made your sleep [a means for] rest. And made the night a clothing [covering]. And made the day for livelihood.

78:12–16 And constructed above you seven strong [heavens]. And placed [therein] a burning lamp [the sun]. And sent down from the rain clouds pouring water. That We may bring forth thereby grain and vegetation. And gardens of thick foliage.

The Day of Decision

78:17–20 Indeed, the Day of Decision is an appointed time—The Day the Horn is blown and you will come forth in multitudes. And the heaven is opened and will become gateways. And the mountains are removed and will be [as] a mirage.

The Two Destinations

78:21–26 (The Warning) Indeed, Hell has been lying in wait. For the transgressors, a place of return. In which they will remain for ages [unending]. They will not taste therein [any] coolness or drink. Except scalding water and [foul] purulence—An appropriate recompense.

78:31–34 (The Reward) Indeed, for the righteous is attainment—Gardens and grapevines. And young companions of equal age. And a full cup.

The Final Accountability

78:38–39 The Day that the Spirit [Gabriel] and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. That is the True Day; so he who wills may take to his Lord a [way of] return.

78:40 Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"

[The transition in 78:6–16 from Earth's Geology to Atmospheric Science is a profound anchor for this study. It frames the "Day of Judgment" not as an isolated magical event, but as the logical "End-of-Life" cycle for a physical system that was designed with immense precision. It may be highlighted that 78:40 is the ultimate expression of "Regret Metadata"—where a user wishes to "Delete the Account" entirely ("I wish I were dust") because the "Log Files" of their life are too heavy to face.]

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58. Day of Resurrection

[This section of manuscript, "Day of Resurrection" provides a profound "Technical and Metaphysical Briefing" on the reality of life after death. It emphasizes that the same Creative Power that initiated the universe (21:104) is capable of

restoring life from dust (20:55, 41:39). These verses (spanning 4:87 to 72:25) present the Resurrection not as a myth, but as a "Guaranteed System Recovery" where every individual is identified by a precise "Serial Number" (19:94) and brought for a final accounting.]

The Certainty of the Gathering

4:87 Allah—there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement?

19:93–95 There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them a [full] counting. And all of them are coming to Him on the Day of Resurrection alone.

The Cycle of Life: From Earth and Back

20:55 From the earth We created you, and into it We will return you, and from it We will extract you another time.

30:19 He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.

The Restoration of the Universe

21:104 The Day when We will fold the heaven like the

folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

39:67 They have not appraised Allah with true appraisal, while the entire earth will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

The Scales of Absolute Justice

21:47 And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

The Experience of the Sinners and the Righteous

50:20–22 And the Horn will be blown. That is the Day of [carrying out] the threat. And every soul will come, with it a driver and a witness. [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."

64:9 The Day He will assemble you for the Day of Assembly—that is the Day of Deprivation (loss and gain). And whoever believes in Allah and does righteousness—He will remove from him his misdeeds and admit him to gardens beneath which rivers flow... That is the great

attainment.

[The metaphor of the "Folding of the Heavens" (21:104) like a written scroll is a masterpiece for this study. It suggests that the physical universe is like a "File" that can be closed and re-opened by the "Author." Like a story doesn't end when we close the book; the characters and their data remain in the author's mind. The most practical proof of 41:39 is that we see the "dead" soil turn green and "swollen" with life after a simple rain shower. If a seed can be resurrected, why not a human?]

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62. Death

[This section of manuscript, **"Death" (মৃত্যু)**, explores the transition from the physical world to the metaphysical. It frames death not as an end, but as a precise biological and spiritual "retrieval" directed by a higher authority, occurring both at the end of life and during the state of sleep.]

3:185 Every soul will taste death... the life of this world is but the enjoyment of delusion.

6:61 And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [angels] take him, and they do not fail [in their duties].

6:62 Then they are returned to Allah, their true Lord. Unquestionably, His is the judgment, and He is the

swiftest of accountants.

16:28 Those whom the angels take in death while they are wronging themselves—they will offer submission, [saying], "We were not doing any evil." But, indeed, Allah is Knowing of what you used to do.

16:29 So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

16:30 And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous.

16:31 Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous—

16:32 The ones whom the angels take in death [while] in a state of purity—[the angels] say, "Peace be upon you. Enter Paradise for what you used to do."

39:42 It is Allah who takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

[The description in **39:42** regarding sleep as a "minor death" where the soul is temporarily retrieved is a fascinating **psychological and philosophical** research concept. It suggests that every night we undergo a partial version of the final transition, which aligns with the interest in developmental and spiritual psychology.]

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64. Debtor

[This verse from **Surah Al-Baqarah** provides a foundational ethical principle for Islamic finance and social welfare, emphasizing empathy and the preference for charity over rigid debt collection. It balances the "legal" right to collect a debt with the "moral" excellence of patience and forgiveness.]

2:280 And if the debtor is in difficulty, then [there should be] postponement until [a time of] ease. But if you give [from the debt as] charity, then it is better for you, if you only knew.

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65. Deity

[This section of manuscript, **"Deity"** establishes the core concept of *Tawhid* (monotheism). It presents the argument that the perfect order and synchronization of the universe are the ultimate proofs of a single, purposeful Creator.]

2:163 And your deity is one Deity. There is no deity

[worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

3:18 Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge [who are] maintained in justice...

5:120 To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

17:42 Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [those gods] would have sought a way to the Owner of the Throne."

21:22 Had there been within the heavens and earth gods besides Allah, they surely would have been ruined (in chaos). So exalted is Allah, Lord of the Throne, above what they describe.

23:116 So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

[The logical argument in **21:22**—that multiple deities would result in cosmic "ruin" or chaos. It suggests that the "laws of nature" are consistent precisely because they originate from a single source of authority.]

72. Deity: Allah and Worship

[This section of manuscript, **"Deity: Allah and Worship"** focuses on the intimate connection between the Creator and the created, emphasizing that the same Power that structured the cosmos is also the Power that listens to personal prayers.]

40:60 And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

40:61 It is Allah who made for you the night that you may rest therein and the day giving sight. Indeed, Allah is full of bounty to the people, but most of the people are not grateful.

40:64 It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.

40:65 He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. All praise is [due] to Allah, Lord of the worlds.

[The invitation in **40:60**—"Call upon Me; I will respond to you"—is a powerful **psychological and philosophical** theme. It frames worship not as a distant ritual, but as a direct communication line.]

73. Deity: Belief and Responsibility

[This section of manuscript, **"Deity: Belief and Responsibility"** highlights the logical discourse between faith and denial, emphasizing individual accountability and the ultimate resolution of truth by a Divine Judge.]

34:24 Say, "Who provides for you from the heavens and the earth?" Say, "Allah. And indeed, we or you are either upon guidance or in clear error."

34:25 Say, "You will not be asked about what we committed, and we will not be asked about what you do."

34:26 Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

[The rhetorical approach in **34:24** is a hallmark— it uses a "neutral" logical starting point ("either we are right or you are") to invite objective reasoning. This is an intellectual humility.]

94. Deposits

[This section of manuscript **"Deposits"** addresses the sacred duty of trust and the fulfillment of covenants. It frames the return of trusts and the keeping of promises not just as social etiquette, but as a fundamental requirement for spiritual success and honor.]

4:58 Indeed, Allah commands you to render trusts to whom they are due...

23:8 And those who are to their trusts and their promises attentive,

23:11 Those are the inheritors [of Paradise]. They will abide therein.

70:32 And those who are to their trusts and their promises attentive,

70:35 Those will be in gardens, honored.

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95. Desire

[This section of manuscript, "Desire" serves as a "Motivation Audit" for the human heart. It distinguishes between short-term hardware (worldly glitter) and long-term storage (the afterlife). These verses (spanning 4:32 to 35:30) define the "Ethics of Ambition"—reminding us that while everyone is free to choose their "Target" the rewards are calibrated based on the purity of the intent.]

The Prohibition of Envy

4:32 And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is

ever, of all things, Knowing.

Choosing the Target: World vs. Afterlife

4:134 Whoever desires the reward of this world—then with Allah is the reward of this world and the Hereafter. And Allah is ever Hearing and Seeing.

11:15–16 Whoever desires the life of this world and its adornments—We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

17:18–19 Whoever should desire the immediate [life], We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished. But whoever desires the Hereafter and exerts the effort due to it while he is a believer—it is those whose effort is ever appreciated [by Allah].

Universal Provision and Divine Preference

17:20–21 To each [category] We extend—to these and to those—from the gift of your Lord. And never has the gift of your Lord been restricted. See how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and

greater in preference.

The Investment that Never Fails

35:29–30 Indeed, those who recite the Book of Allah and establish prayer and spend [in commerce] out of what We have provided them, secretly and publicly, hope for a profit/commerce that will never perish—That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

[The concept of "Effort and Desire" in 17:19 is a fascinating anchor for this study. It establishes that "Desire" alone is just a "Concept Phase"; it requires "Due Effort" to become a "Successful Deployment."]

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96. Devil

[This section of manuscript, "Devil" functions as a "Security Threat Assessment" for the human soul. It identifies the Devil (Shaytan) not as a fictional character, but as an active "Open Enemy" (2:168) who uses social engineering, deception, and false promises to compromise human integrity. These verses (spanning 2:168 to 59:17) provide the documentation for the ultimate "Malware" that seeks to alter the "Divine Fitra" (Original Creation) of humanity.]

The Open Enemy and His Tactics

2:168–169 O mankind, eat from whatever is on earth

[that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and immorality and to say about Allah what you do not know.

2:268 Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

The Vow to Mislead

4:118–120 Whom Allah has cursed. For [Satan] had said, "I will surely take from among Your servants a specific portion. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss. He promises them and arouses desire in them. But Satan does not promise them except delusion.

The Illusion of Guidance

7:27 O children of Adam, let not Satan tempt you as he removed your parents from Paradise... Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.

7:30 A group [of you] He guided, and a group deserved [to be in] error. Indeed, they [the latter] had taken the devils as allies instead of Allah while they thought that they were guided.

The Defense Protocol: Seeking Refuge

7:200–201 And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. Indeed, those who fear Allah—when an impulse touches them from Satan, they remember [Him] and at once they have insight.

The Devil's Final Disclaimer

14:22 And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid..."

The Limitation of Power

16:99–100 Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah.

97. Disbelief

[This section of manuscript, **"Disbelief"** addresses the illogical nature of denying the Creator despite the visible cycle of life and death, while also highlighting the personal consequences of one's choices.]

2:28 How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned?

30:35 Or have We sent down to them an authority [a scripture or proof] that speaks of what they associate with Him?

30:44 Whoever disbelieves—upon him is the consequence of his disbelief. And whoever does righteousness—they are preparing for themselves [a good place],

30:45 That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

35:39 It is He who has made you successors upon the earth. And whoever disbelieves—upon him is [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their

Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

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98. Disbeliever

[This section of manuscript, "Disbeliever" provides a comprehensive psychological and spiritual profile of those who reject the truth. These verses (spanning 2:6 to 84:25) illustrate the concept of "Cognitive Dissonance"—where the heart and senses become "sealed" (2:7) not by a random act, but as a systematic consequence of persistent arrogance and the preference for temporary worldly gains over permanent reality.]

The Sealed Heart and Senses

2:6–7 Indeed, those who disbelieve—it is all the same for them whether you warn them or do not warn them; they will not believe. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

2:254 ...And the disbelievers—they are the wrongdoers (and the lost).

The Illusion of Power and Success

3:176–178 And do not be grieved by those who hasten into disbelief. Indeed, they will never harm Allah at all.

Allah intends that He should give them no share in the Hereafter, and for them is a great punishment. Indeed, those who purchase disbelief [in exchange] for faith will never harm Allah at all, and for them is a painful punishment. And let not those who disbelieve ever think that [the leadership/respite] We extend to them is good for them. We only extend it to them so that they may increase in sin, and for them is a humiliating punishment.

Divine Strategy and the Closing Horizon

7:182–183 But those who deny Our signs—We will progressively lead them [to destruction] from where they do not know. And I will give them respite. Indeed, My plan is flawless/subtle.

13:41 Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account. *(Truth spreads rapidly while falsehood shrinks).*

The Preference for the Immediate

14:2–3 ...And woe to the disbelievers from a severe punishment—Those who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it [seem] deviant. Those are in extreme error.

46:20 And the Day those who disbelieved are exposed to

the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

Reflections on Nature and Gratitude

67:19–21 Do they not see at the birds above them, spreading out their wings and folding them in? None holds them up except the Most Merciful. Indeed He is, of all things, Seeing. Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion. Or who is it that could provide for you if He withheld His provision? No, they have persisted in insolence and aversion.

The Character of the Denier

68:10–13 And do not obey every worthless habitual swearer, [And] scorner, going about with malicious gossip—A preventer of good, transgressing and sinful, Cruel, moreover, and an illegitimate pretender.

84:20–25 So what is [the matter] with them [that] they do not believe, And when the Qur'an is recited to them, they do not prostrate [to Allah]? But those who have disbelieved deny, And Allah is most knowing of what they keep within themselves. So give them tidings of a painful

punishment, Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

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102. Divorce

[This section of manuscript, "Divorce", provides the legal and ethical framework for the dissolution of marriage. In Islamic jurisprudence, while divorce is permitted, these verses (2:226 to 65:7) emphasize that it must be conducted with "Kindness" and "Justice". This content outlines a "Conflict Resolution Protocol" that prioritizes the dignity of the woman, the welfare of children, and the maintenance of "Divine Limits".]

The Cooling-Off Period and Intent

2:226–227 For those who swear [to abstain] from their wives is a waiting period of four months; then if they return [to them]—at once Allah is Forgiving and Merciful. And if they decide on divorce—then indeed, Allah is Hearing and Knowing.

Rights of the Divorced and the Waiting Period (Iddah)

2:228 Divorced women shall remain in waiting for three periods (menstrual cycles). It is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they desire reconciliation. And due to the wives is similar to what is

expected of them, according to what is reasonable. But the men have a degree [of responsibility] over them [in status/authority]. And Allah is Exalted in Might and Wise.

The Procedure: Twice for Reconciliation

2:229 Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah... These are the limits of Allah, so do not transgress them.

2:230 And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him...

Ethical Conduct and Protection from Harm

2:231 And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]... And do not take the verses of Allah in jest.

2:232 And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis.

Maintenance, Nursing, and Children's Welfare

2:233 Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person shall be charged with more than his capacity...

Widowhood and Remarriage

2:234–235 And those of you who die and leave wives should leave them as they are, waiting four months and ten days... And there is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal in your minds. Allah knows that you will remember them. But do not promise them secretly...

Financial Provisions (Mahr and Maintenance)

2:236–237 There is no blame upon you if you divorce women you have not touched nor specified for them an obligation (Mahr). But give them [a gift of] compensation—the wealthy according to his capability and the poor according to his capability... And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified—unless they forego the right...

And do not forget graciousness between you.

2:241 And for divorced women is a provision according to what is acceptable—a duty upon the righteous.

Mediation and Strategy for Reconciliation

4:34–35 ...But those [wives] from whom you fear arrogance—[first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly/symbolically]. But if they obey you [once more], seek no means against them... And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them.

Specific Rulings on Untouched Women and Living Conditions

33:49 O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period (Iddah) to count concerning them. So provide for them and give them a handsome release.

65:1–2 O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period... Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are

committing a clear immorality... And when they have fulfilled their term, then keep them in an acceptable manner or part with them in an acceptable manner. And bring to witness two just men from among you...

65:6–7 Lodge them [in a section] of where you dwell according to your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment... Let a man of wealth spend from his wealth, and he whose provision is restricted—let him spend from what Allah has given him. Allah does not charge a soul except [with that within] what He has given it. Allah will bring about, after hardship, ease.

[Here is meticulous "Legal Balance" in these verses. The Quran doesn't just discuss divorce; it discusses "Graciousness". Verse 2:237—"Do not forget graciousness between you"—is the emotional core of this legal framework. Even when a contract is ending, the human connection must remain dignified.]

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103. Do-Don't

[This portion of manuscript, **"Do-Don'ts"** provides a complete moral framework for a believer's personal, social, and economic life. It places significant emphasis on worship,

trustworthiness (*Amanah*), social etiquette, and integrity of character.]

2:110 And establish prayer and give Zakat, and whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is Seeing of what you do.

2:148 ...So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

2:153 O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

2:188 And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin while you know [it is wrong].

2:195 And spend in the way of Allah and do not throw [yourselves] with your own hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

2:231 ...And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

2:279 ...Do not wrong, and you will not be wronged.

2:283 ...And do not conceal testimony, for whoever conceals it—his heart is indeed sinful. And Allah is Knowing of what you do.

3:159 ...And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

4:29 O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

4:30 And whoever does that in aggression and injustice—then We will drive him into a Fire. And that, for Allah, is [always] easy.

4:31 If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [Paradise].

4:36 Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the farther neighbor, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

4:148 Allah does not like the public mention of evil except

by one who has been wronged. And ever is Allah Hearing and Knowing.

5:77 Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

5:92 And obey Allah and obey the Messenger and beware. And if you turn away—then know that upon Our Messenger is only [the responsibility for] clear notification.

5:93 ...Fear Allah and believe and do righteous deeds... And Allah loves the doers of good.

5:100 Say, "Not equal are the evil and the good, although the abundance of evil might please you." So fear Allah, O you of understanding, that you may be successful.

6:108 And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. ...

7:56 And cause not corruption upon the earth after its reformation. ...

7:180 ...And leave [the company of] those who practice deviation concerning His names. They will be

recompensed for what they have been doing.

7:199 Take what is given with freely [forgiveness], enjoin what is right, and turn away from the ignorant.

7:200 And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

8:27 O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

9:119 O you who have believed, fear Allah and be with those who are true.

17:26 And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

17:27 Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

17:29 And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

17:30 Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, of His servants, Acquainted and Seeing.

17:31 And do not kill your children for fear of poverty. We

provide for them and for you. Indeed, their killing is ever a great sin.

17:32 And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

17:33 And do not kill the soul which Allah has forbidden, except by right. ...

17:34 And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

17:35 And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

17:36 And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart—about all those [one] will be questioned.

17:37 And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

17:38 All that [evil] of its aspects is detestable to your Lord.

17:39 That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make

[as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

17:53 And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

18:23 And never say of anything, "Indeed, I will do that tomorrow,"

18:24 Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

20:131 And do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

20:132 And enjoin prayer upon your people [and family] and be steadfast therein. ...

22:30 ...So avoid the uncleanness of idols and avoid false statement,

22:31 Inclining [only] to Allah, not associating [anything] with Him. ...

23:96 Repel [evil] by that [deed] which is better. ...

29:17 ...So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned.

31:17 ...Establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

31:18 And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluding and boastful.

31:19 And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.

33:70 O you who have believed, fear Allah and speak words of appropriate justice.

39:55 And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.

47:19 ...And ask forgiveness for your sin and for the believing men and believing women. ...

49:11 O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and

do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one has] believed. And whoever does not repent—then it is those who are the wrongdoers.

49:12 O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

61:2 O you who have believed, why do you say what you do not do?

61:3 Great is hatred in the sight of Allah that you say what you do not do.

64:16 So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your souls. And whoever is protected from the stinginess of his soul—it is those who will be the successful.

74:6 And do not confer favor to acquire more,

74:7 But for your Lord be patient.

96:19 ...Prostrate and draw near [to Allah].

104. Drink and Game

[This section of manuscript, **"Drink and Game"** explores the gradual prohibition of intoxicants and gambling. It uses a logical, cost-benefit analysis—acknowledging minor human benefits while emphasizing that the systemic harm and spiritual distraction far outweigh them.]

2:219 They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." ... Thus Allah makes clear to you the verses [of revelation] that you might give thought.

2:220 To this world and the Hereafter. ... And Allah is Exalted in Might and Wise.

5:90 O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

5:91 Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

5:92 And obey Allah and obey the Messenger and beware. And if you turn away—then know that upon Our Messenger is only [the responsibility for] clear

notification.

5:93 There is not upon those who believe and do righteousness any blame for what they have consumed [before the prohibition]... So fear Allah and believe and do righteous deeds... And Allah loves the doers of good.

5:100 Say, "Not equal are the evil and the good, although the abundance of evil might please you." So fear Allah, O you of understanding, that you may be successful.

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106. Duty to Allah

[This section of manuscript, **"Duty to Allah"** defines the relationship between the Creator and the creation as one of stewardship, justice, and consistent effort. It emphasizes that fulfilling one's duty to Allah is inseparable from maintaining the bonds of kinship and upholding social justice.]

4:1 O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from them many men and women. And fear Allah, through whom you ask one another, and the [ties of] the wombs. Indeed Allah is ever, over you, an Observer.

4:131 And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve—then indeed, to Allah

belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

4:133 If He wills, He can take you away, O people, and bring others [in your place]. And Allah is ever over that competent.

5:8 O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

5:35 O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

5:93 ...There is no blame upon those who believe and do righteous deeds... So fear Allah and believe and do righteous deeds... And Allah loves the doers of good.

5:100 Say, "Not equal are the evil and the good, although the abundance of evil might please you." So fear Allah, O you of understanding, that you may be successful.

9:119 O you who have believed, fear Allah and be with those who are true.

39:20 But those who have feared their Lord will have

chambers, above them chambers built high, beneath which rivers flow. [It is] the promise of Allah. Allah does not fail in His promise.

[The instruction in **5:8** to never let personal enmity interfere with justice is a profound pillar. It suggests that "Duty to Allah" is best expressed through objective fairness in our dealings with others.]

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107. Earthquake

[This section of manuscript, **"Earthquake"** uses the physical reality of a massive seismic event to illustrate the overwhelming nature of the Final Hour. It shifts from a geological warning to a profound psychological description of human reaction under extreme duress.]

22:1 O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

22:2 On the Day you see it, every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.

[The imagery in **22:2** is a masterclass in psychological intensity. By describing the sudden breaking of the strongest human instinct—the bond between a mother and her nursing

infant—the text conveys a level of shock that transcends physical pain.]

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108. Etiquette

[This section of manuscript, **"Etiquette"** outlines a comprehensive code of conduct for social interactions, focusing on the sanctity of privacy, the importance of boundaries, and the value of professional and personal humility. It emphasizes that true wisdom is reflected in how we respect the space and time of others.]

24:27 O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you, perhaps you will be reminded.

24:28 And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.

24:29 There is no blame upon you for entering houses not inhabited in which there is convenience [possession] for you. And Allah knows what you reveal and what you conceal.

24:58 O you who have believed, let those whom your right hands possess and those who have not [yet]

reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. ...

24:59 And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

33:53 O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. ...

49:1 O you who have believed, do not put [yourselves] ahead of Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

49:2 O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you are loud to one another, lest your deeds become worthless while you perceive not.

49:3 Indeed, those who lower their voices before the

Messenger of Allah—they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

49:4 Indeed, those who call as individuals to you from behind the private apartments—most of them do not use reason.

49:5 And if they had been patient until you [could] come out to them, it would have been better for them. And Allah is Forgiving and Merciful.

58:11 O you who have believed, when you are told, "Make space" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

[The guidelines in **24:27-28** regarding the "right to privacy" and the "right to refuse entry" are foundational to the **historical philosophy** of individual rights. As the early frameworks for what we now call personal space and social boundaries.]

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109. Faithfulness

[This verse from **Surah Al 'Imran** defines the ultimate test of **Faithfulness** and righteousness—it is not measured by what

we give away of our surplus, but by our willingness to part with what we hold most dear.]

3:92 Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend—indeed, Allah is Knowing of it.

[True faithfulness to a subject or a "truth" requires more than just casual effort; it requires "spending" your most valuable resources—your time, your deep focus, and your comfort.]

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111. Fasting

[This section of manuscript, "Fasting", outlines the spiritual "System Upgrade" that occurs annually. The verses from Surah Al-Baqarah (2:183–187) define fasting not merely as hunger, but as a mechanism for "Self-Protection/Taqwa". It highlights the divine balance between strict discipline and the practical flexibility allowed for the sick or the traveler.]

The Purpose: Achieving Mindfulness

2:183 O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (protect yourselves from evil).

Flexibility and Compensation

2:184 [Fasting is for] a limited number of days. So whoever among you is ill or on a journey [during them]—

then an equal number of other days [are to be made up]. And upon those who are able [to fast, but with hardship]—a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess—it is better for him. But to fast is best for you, if you only knew.

The Month of the Qur'an

2:185 The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey—then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

The Limits and Conduct of the Fast

2:187 It has been made permissible for you the night before fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do

not have relations with them while you are staying in devotion (I'tikaf) in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

[The phrase "They are clothing for you and you are clothing for them" (2:187) stands out as a profound metaphor for privacy, protection, and identity. Just as clothing protects the body, this verse suggests that spouses protect each other's dignity.]

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112. Fear in Secret

[This section of manuscript, **"Fear in Secret"** explores the concept of *Taqwa* in its purest form—devotion that exists even when no other human is watching. It suggests that true integrity is found in the quiet moments of the heart.]

35:18 ...You can only warn those who fear their Lord unseen and have established prayer. ...

36:11 You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

50:33 Who feared the Most Merciful unseen and came with a heart returning [in repentance],

50:34 [It will be said to them], "Enter it in peace. This is the Day of Eternity."

67:12 Indeed, those who fear their Lord unseen will have forgiveness and great reward.

[The recurring phrase "fearing the Lord unseen" (or in secret) is a profound concept. It defines a "moral compass" that doesn't rely on social pressure but on an internal realization of truth.]

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113. Fee for Revelation/Guidance

[This section of manuscript, "Fee for Revelation/Guidance" explores the selfless nature of divine messengers. It establishes that true spiritual guidance is a gift to humanity, offered without the expectation of material gain, ensuring the purity of the message remains untainted by commercial interests.]

6:90 ...Say (O Muhammad), "I do not ask you for any reward for it (the revelation). It is not but a reminder to the worlds."

25:56 And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

25:57 Say, "I do not ask you for it any payment—only that whoever wills might take to his Lord a way."

34:47 Say, "Whatever payment I might have asked of you—it is yours. My reward is only from Allah, and He is, over all things, Witness."

42:23 ...Say, (O Muhammad), "I do not ask you for this message any payment [or reward] except affection among kindred." ...

[The principle in **34:47**—"Whatever payment I might have asked... it is yours"—is a fascinating concept for it emphasizes that the benefit of guidance returns entirely to the recipient.]

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114. Fight

2:153–157: Patience and Martyrdom

- Seek help through patience and prayer; Allah is with the patient.
- Do not call those killed in the way of Allah "dead"; they are alive, though you do not perceive it.
- Trial is certain through fear, hunger, and loss of wealth, life, and crops. Give glad tidings to the patient who say, "To Allah we belong, and to Him we shall return."

2:190–193: Rules of Engagement

- Fight in the way of Allah those who fight you, but do

not transgress.

- Persecution (*Fitna*) is worse than killing.
- Do not fight near the Sacred Mosque unless attacked there. If they cease, Allah is Forgiving.
- Fight until there is no more persecution and worship is for Allah. If they stop, there is no hostility except toward wrongdoers.

2:216–218: Necessity and Sacrifice

- Fighting is prescribed even if disliked; you may hate a thing that is good for you or love a thing that is bad for you.
- Fighting in the sacred month is a great sin, but averting people from the path of Allah and expelling them from the Sacred Mosque is greater in the sight of Allah.
- Those who believe, emigrate, and strive in the way of Allah can hope for His mercy.

4:83–85: Information and Support

- Verify news with authorities rather than spreading rumors.
- Fight in the path of Allah; you are responsible only

for yourself.

- Whoever intercedes for a good cause has a share in its reward; whoever intercedes for an evil cause bears its burden.

4:94, 104: Discrimination and Persistence

- Do not say to one who offers peace, "You are not a believer," just to seek worldly gain.
- Do not weaken in pursuit of the enemy; if you are suffering, they are suffering too, but you hope from Allah what they do not.

5:33–34: Crimes against Peace

- The penalty for those who wage war against Allah and His Messenger and spread corruption in the land is execution, crucifixion, cutting off hands/feet, or exile.
- Exceptions are made for those who repent before they are apprehended.

8:15–16, 45–47: Conduct in Battle

- Do not turn your backs in battle unless for tactical maneuvering or joining another company.
- When meeting an enemy force, be firm and

remember Allah much.

- Obey Allah and His Messenger; do not dispute or you will lose courage and strength.
- Do not be like those who came out of their homes boastfully to be seen by people.

9:122–123: Specialization and Defense

- It is not necessary for all believers to go to the front lines; some must remain to gain religious knowledge and teach their people upon their return.
- Fight those disbelievers who are near you; let them find toughness in you. Allah is with the righteous.

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129. Fight and Rank

[This section of manuscript, "Fight and Rank" highlights the divine hierarchy based on sacrifice, action, and timing. These verses (3:163, 4:95–96, and 57:10) establish that while all believers are promised good, those who strive actively with their lives and wealth hold a superior status over those who remain behind.]

Divine Degrees of Status

3:163 They are in varying degrees in the sight of Allah, and

Allah is All-Seeing of what they do.

Action vs. Inaction

4:95–96 Not equal are those believers remaining [at home]—other than those otherwise disabled—and the strivers in the cause of Allah with their wealth and their lives. Allah has preferred the strivers with their wealth and their lives over those who remain [at home] by a degree. And to all, Allah has promised the best [reward]. But Allah has preferred the strivers over those who remain [at home] with a great reward—degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.

The Merit of Early Sacrifice

57:10 ...Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, of what you do, is All-Aware.

[Here it captures the essence of "Meritocracy" in the divine realm. These verses suggest that in the eyes of the Creator, "Seniority" and "Risk-taking" define one's rank. Verse 57:10 is particularly poignant and acknowledges that those who stood by the truth when it was difficult and unpopular are not the same as those who joined when the truth became

victorious and safe.]

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130. Fight and Repel

4:71 — Vigilance and Strategy O believers! Take your necessary precautions for self-defense, then advance in small groups (those who are tested) or advance all together as a collective body. [Note: This was revealed in the context of wartime strategy].

4:74 — Sacrifice for the Hereafter Let those fight in the way of Allah who are willing to sacrifice their worldly life for the Hereafter. To him who fights in the way of Allah—whether he is martyred or achieves victory—We shall bestow a magnificent reward.

4:75 — Defense of the Oppressed How can you not fight in the way of Allah (for truth, justice, and welfare) when the weak men, women, and children are crying out: "Our Lord! Rescue us from this land whose people are oppressors. Oh, appoint for us from Your presence a protector! Appoint for us from Your presence a helper!"?

4:76 — Two Paths of Combat Those who believe fight in the way of Allah (truth, justice, and welfare). But those who disbelieve fight for idols/falsehood. So, fight against the allies of Satan. Indeed, the strategy of Satan is ever weak.

22:40 — Protection ...If Allah did not repel one group of people by means of another, monasteries, churches, synagogues, and mosques—where the name of Allah is mentioned much—would surely have been destroyed. Indeed, Allah helps those who help His cause. Surely, Allah is All-Powerful, Almighty.

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133. Fight and Spend for Truth and Justice

2:245 — The Goodly Loan Who is it that will lend Allah a goodly loan which He will multiply many times over? It is Allah who withholds and grants abundance, and to Him you shall return. (Note: This refers to spending purely for Allah, without seeking worldly gain or reputation).

2:254 — Charity Before the Final Day O believers, spend from what We have provided for you before a Day comes in which there is no bartering, no friendship, and no intercession. The disbelievers are the wrongdoers.

2:261 — The Parable of the Seed The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike is a hundred grains. Allah multiplies for whom He wills. Allah is All-Encompassing, All-Knowing.

2:262 — Sincerity in Giving Those who spend their wealth in the way of Allah and do not follow their gifts

with reminders of their generosity or with injury will have their reward with their Lord. There shall be no fear upon them, nor shall they grieve.

47:38 — Self-Sufficiency of Allah You are called to spend in the way of Allah, yet some among you are stingy. Whoever is stingy is only stingy toward himself. Allah is Free of need, while you are the needy. If you turn away, He will replace you with another people, and they will not be like you.

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143. Food

[This section of manuscript, **"Food"** outlines the Quranic principles of nutrition, emphasizing that what we consume should be both "Halal" (permissible) and "Tayyib" (wholesome/pure). It presents a balanced view that prioritizes health and gratitude while allowing for mercy in extreme necessity.]

2:168 O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

2:172 O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

2:173 He has only forbidden to you dead animals, blood,

the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

6:118 So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses.

6:119 And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled? And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord—He is most knowing of the transgressors.

6:120 And leave [at once] outward sin and what is inward. Indeed, those who commit sin will be recompensed for what they used to acquire.

6:121 And do not eat of that upon which the name of Allah has been expressed, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

16:114 Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

16:115 He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit]—then indeed, Allah is Forgiving and Merciful.

16:116 And do not say about what your tongues assert of untruth, "This is lawful and this is forbidden," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

16:117 [It is but] a brief enjoyment, and they will have a painful punishment.

16:119 Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and reform—indeed, your Lord, after that, is Forgiving and Merciful.

22:30 ...And the grazing livestock have been made lawful to you, except that which is recited to you [as forbidden]...

[The emphasis on "wholesome and lawful" (2:168) is a core theme. It suggests that what we put into our bodies affects our spiritual and mental clarity.]

146. For All Mankind

[This section of manuscript, **"For All Mankind"** emphasizes the universal nature of the Quranic message. It describes the revelation not as a regional text, but as a global light that persists regardless of opposition or historical context.]

6:19 ...And this Quran was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] bear witness that there are other deities with Allah? Say, "I will not bear witness [to that]." ...

9:32 They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

9:33 It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

34:28 And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

48:28 It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

[Contextual Note: During the Treaty of Hudaybiyyah, opponents objected to the title "Messenger of Allah" next to Muhammad's (PBUH) name. He personally erased it for the

sake of peace. This verse was revealed to affirm that regardless of human denial, the Truth remains established by Allah Himself.]

61:9 It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

62:3 And [to] others among them who have not yet joined them. And He is the Exalted in Might, the Wise.

68:51 And indeed, those who disbelieve would almost make you slip with their eyes [looks of hatred] when they hear the message, and they say, "Indeed, he is mad."

68:52 But it is not except a reminder to the worlds.

[The phrase "whomever it reaches" in **6:19** is especially powerful. It implies that a message is not bound by the time it was written but expands to every person who encounters it.]

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147. Forbidden

[This section of manuscript, provides a structured look at the ethical and dietary boundaries in a believer's life. It balances strict prohibitions (such as social injustices and harmful foods) with the principle of divine mercy in cases of absolute necessity.]

5:3 Forbidden to you are dead animals, blood, the flesh

of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [it is forbidden] that you seek decision through divining arrows. That is grave disobedience. ... But whoever is forced by severe hunger with no inclination to sin—then indeed, Allah is Forgiving and Merciful.

5:72 ...Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

6:151 Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities—whether apparent or concealed—and do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

6:152 And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you

testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

7:31 O children of Adam, take your adornment [wear your beautiful/clean apparel] at every masjid...

7:32 Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

7:33 Say, "My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

[The transition between **7:31** and **7:33** is quite brilliant. It clarifies that "prohibition" isn't about denying beauty or comfort (which are encouraged), but about denying *harm* and *injustice*.]

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148. Forgive Not

[This section of manuscript, **"Forgive Not"** highlights the spiritual "point of no return." It focuses on the gravity of *Shirk*

(associating partners with God) and the state of persistent, intentional disbelief that continues until death, contrasting Allah's vast mercy with the absolute consequence of rejecting the truth.]

2:161 Indeed, those who disbelieve and die while they are disbelievers—upon them is the curse of Allah and of the angels and of all mankind combined.

2:162 They will abide therein eternally. Their punishment will not be lightened, nor will they be reprieved.

3:90 Indeed, those who reject belief after their belief and then increase in disbelief—never will their [claimed] repentance be accepted, and they are the ones astray.

4:48 Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

4:116 Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

4:137 Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief—never will Allah forgive them, nor will He guide them to a way.

4:168 Indeed, those who disbelieve and commit wrong—never will Allah forgive them, nor will He guide them to a path.

4:169 Except the path of Hell, they will abide therein forever. And that, for Allah, is [always] easy.

47:34 Indeed, those who disbelieve and avert [people] from the way of Allah and then die while they are disbelievers—never will Allah forgive them.

[These verses define the ultimate ethical "red line." These passages establish a firm boundary where compromise ends.]

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149. Forgiveness

[This section of manuscript, **"Forgiveness"** provides a beautiful contrast to the previous topic. It emphasizes that while there are "red lines," the door to mercy remains wide open for those who act out of ignorance and hasten toward sincere reform.]

2:237 ...And to forego [it] is nearer to righteousness/purity. ...

4:17 Allah only accepts the repentance of those who do evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever

Knowing and Wise.

4:18 But repentance is not [accepted] of those who [continue to] do evil deeds until, when death comes to one of them, he says, "Indeed, I now repent," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

4:149 If you do good openly or keep it secret, or pardon an offense—indeed, Allah is ever Pardoning and Competent.

7:153 But those who committed evil deeds and then repented after them and believed—indeed, your Lord, thereafter, is Forgiving and Merciful.

24:10 And if not for the favor of Allah upon you and His mercy... [you would have been lost]. And indeed, Allah is Accepting of repentance and Wise.

25:71 And he who repents and does righteousness does indeed turn to Allah with [true] repentance.

53:32 Those who avoid the major sins and immoralities, only [committing] slight errors. Indeed, your Lord is vast in forgiveness. ...

150. Forgiveness of Allah

[This section of manuscript, **"Forgiveness of Allah"** serves as a powerful conclusion to the theme of divine mercy. It portrays Allah not just as a judge, but as a Sustainer who proactively "prescribes mercy for Himself" (**6:54**) and invites those who have strayed to never despair of His grace (**39:53**).]

2:284 ...He forgives whom He wills and punishes whom He wills, and Allah is over all things competent.

4:110 And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

6:54 ...Your Lord has prescribed for Himself mercy: that any of you who does wrong out of ignorance and then repents after that and reforms—then indeed, He is Forgiving and Merciful.

7:156 [Allah said], "My punishment—I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses.

13:6 ...And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

16:119 Then, indeed your Lord, to those who have done

wrong out of ignorance and then repented after that and reformed—indeed, your Lord, after that, is Forgiving and Merciful.

20:82 And indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

39:53 Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

39:54 And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

42:25 And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

42:26 And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

48:14 And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

[The declaration in **7:156** that "My mercy encompasses all things" is perhaps the most significant philosophical anchor in the entire manuscript.]

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151. Fraud, the Righteous, and the Day of Judgment

[This section of the manuscript, **"Fraud, the Righteous, and the Day of Judgment"** based on **Surah Al-Mutaffifin**, provides a sharp critique of economic dishonesty and social arrogance. It contrasts the "short-weights" of the fraudulent with the ultimate "full measure" of divine justice.]

83:1 Woe to those who give less [than due],

83:2 Who, when they take a measure from people, take in full.

83:3 But if they give by measure or by weight to them, they cause loss.

83:4 Do they not think that they will be resurrected

83:5 For a tremendous Day—

83:6 The Day when mankind will stand before the Lord of the worlds?

83:10 Woe, that Day, to the deniers,

83:11 Who deny the Day of Recompense.

83:12 And none deny it except every sinful transgressor.

83:13 When Our verses are recited to him, he says, "Legends of the former peoples."

83:14 No! Rather, the stain of what they were earning has covered their hearts.

83:15 No! Indeed, from their Lord, that Day, they will be partitioned [hidden from His grace].

83:16 Then indeed, they will [enter to] burn in Hellfire.

83:17 Then it will be said [to them], "This is what you used to deny."

83:22 Indeed, the righteous will be in pleasure,

83:23 On adorned couches, observing.

83:24 You will recognize in their faces the radiance of pleasure.

83:29 Indeed, those who committed crimes used to laugh at those who believed.

83:30 And when they passed by them, they would exchange derisive glances.

83:31 And when they returned to their people, they would return jesting;

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83:32 And when they saw them, they would say, "Indeed, these are truly astray."

83:33 But they had not been sent as guardians over them.

83:34 So Today, those who believed are laughing at the disbelievers,

83:35 On adorned couches, observing.

83:36 Have the disbelievers [not] been rewarded for what they used to do?

[The economic ethics in **83:1-3** are a cornerstone of the **social and economic moral framework** that are built in this manuscript. It addresses a very specific human flaw: demanding full rights while offering partial duties. It shows that "integrity of measure" as the basis for a stable society.]

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152. Friend of Allah

[This section of manuscript, **"Friend of Allah"** defines a unique state of spiritual security. It suggests that true friendship with the Creator is reserved for those who prioritize integrity and protection from harm, resulting in a life free from the paralyzing effects of fear and grief.]

10:62 Unquestionably, [for] the friends of Allah there will be no fear concerning them, nor will they grieve.

45:19 ...Indeed, the wrongdoers are allies of one another; but Allah is the friend of the righteous [those who protect themselves from evil].

[The psychological promise in **10:62**—the removal of "fear" and "grief"—is a powerful conclusion of this **philosophical and ethical framework**. It recognizes that these two emotions are the primary disruptors of human productivity and clarity. By aligning oneself with the "Source of Truth," one gains a mental stability that transcends worldly turbulence.]

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153. Gather

[This section of manuscript, **"Gather"** explores the inevitable reassembly of all creation. It describes the transition from being scattered across the earth to being concentrated before the Creator, emphasizing that this "data retrieval" of every human soul is a simple task for the Divine.]

4:87 Allah—there is no deity except Him. He will surely gather you for the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement?

10:30 There, every soul will [be put at once to] realize what it has done previously, and they will be returned to Allah, their rightful Lord, and whatever they used to invent will be lost from them.

10:45 And on the Day He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided.

20:102 The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed [with terror].

23:79 And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

25:34 Those who are gathered but will be dragged on their faces into Hell—those are the worst in position and farthest astray in [their] way.

32:11 Say, "The angel of death who has been entrusted with you will take you. Then to your Lord you will be returned."

42:29 And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

50:43 Indeed, it is We who give life and cause death, and to Us is the destination.

50:44 The Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.

56:49 Say, [O Muhammad], "Indeed, the former and the

later peoples..."

56:50 "...Are to be gathered together for the appointment of a known Day."

[The description in **10:45**—that a lifetime will feel like only a single hour—is a striking insight for this study. It suggests that time is relative and that the true scale of existence is much larger than our physical life.]

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154. Goal

[This section of manuscript, **"Goal"** focuses on the ultimate destination of all human effort. It suggests that while we act in the present, the "final output" of every sequence of events is managed by a higher authority, bringing a sense of ultimate purpose to our strivings.]

22:41 ...And to Allah belongs the outcome of [all] matters.

29:21 He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.

31:22 ...And to Allah belongs the outcome of [all] matters.

42:53 ...Unquestionably, to Allah do [all] matters evolve [reach their final goal].

53:42 And that to your Lord is the finality [the ultimate goal/end of every effort].

53:43 And that it is He who makes [one] laugh and causes weep [He is the source of all emotional outcomes].

53:44 And that it is He who causes death and gives life.

[The recurring phrase in **22:41** and **31:22**—"to Allah belongs the outcome"—is a profound concept for this study. It teaches that while we are responsible for the *process*, the *result* is outside our control.]

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155. Goal and Creation

[This section of manuscript, **"Goal and Creation"** explores the fundamental "Why" behind existence. It argues that the universe is not a random accident or a "plaything" (44:38), but a purposeful construct designed to host a moral trial for humanity.]

38:27 And We did not create the heaven and the earth and that between them without purpose. That is the assumption of those who disbelieve; so woe to those who disbelieve from the Fire.

44:38 And We did not create the heavens and the earth and that between them in play.

44:39 We did not create them except in truth, but most of them do not know.

44:40 Indeed, the Day of Judgement is the appointment for them all—

44:41 The Day when no relation will avail a relation in anything, nor will they be helped.

51:56 And I did not create the jinn and mankind except to worship Me.

51:57 I do not want from them any provision, nor do I want them to feed Me.

51:58 Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

53:31 And to Allah belongs whatever is in the heavens and whatever is in the earth—that He may recompense those who have done evil with [the penalty of] what they have done and recompense those who have done good with the best [reward].

76:1 Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

76:2 Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

76:3 Indeed, We guided him to the way, be he grateful or be he ungrateful.

76:4 Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

[The transition in **76:1-3** from "nothingness" to a "testing ground" is a profound piece of **historical philosophy**. It suggests that human faculties like hearing and sight are not just biological tools, but "sensors" for a moral experiment. Like we don't write thousands of lines of code "in play" (**44:38**); every function has a goal.]

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156. Goal-Creation and Justice

[This section of manuscript, **"Goal-Creation and Justice"** addresses the logical necessity of a final accounting. It argues that a universe created with "Truth" (**45:22**) cannot treat the worker of evil and the worker of good as equals, as that would be a fundamental violation of cosmic justice.]

45:21 Or do those who commit evils think We will make them like those who have believed and done righteous deeds—[make them] equal in their life and their death? Evil is that which they judge.

45:22 And Allah created the heavens and the earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

[The rhetorical question in **45:21** is a powerful entry point for **research**. It challenges the idea of "moral equivalence"—the

notion that the life of someone who builds and protects is worth the same as one who destroys.]

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157. Gog-Magog

[This section of manuscript, **"Gog and Magog"** delves into the eschatological signs mentioned in the Quran. It describes a period of great upheaval and the sudden surge of these populations from every high point, serving as a definitive signal that the "True Promise" of the Day of Judgment is near.]

18:99 And We will leave them (Gog and Magog) that day surging over each other like waves, and the Horn will be blown. Then We will gather them all in a single assembly.

[Contextual Note: Gog and Magog are often historically identified with the expansive migrations of tribes such as the Tartars, Mongols, or Huns from the East.]

18:100 And We will present Hell that Day to the disbelievers, clearly displayed—

18:101 Those whose eyes had been within a cover [blind] to My reminder and who were not able to hear.

21:95 And there is a prohibition [on the return of] any community which We have destroyed—that they shall not return.

21:96 Until when [the barrier of] Gog and Magog has

been opened and they, from every elevation, descend swiftly.

21:97 And the true promise has approached; then suddenly the eyes of those who disbelieved will be fixed [in horror]! [They will say], "Oh, woe to us; we were indeed heedless of this. Rather, we were wrongdoers."

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158. Good Deed

[This section of manuscript, **"Good Deed"** explores the true currency of a successful life. It contrasts the temporary "glitter" of material wealth and descendants with the "permanent" value of righteous actions—suggesting that while worldly success is a temporary adornment, it is the quiet, consistent work of faith and goodness that brings one closer to the ultimate goal.]

6:157 ...And who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with a severe punishment for their turning away.

6:158 Do they [the disbelievers] only wait for the angels to come to them, or your Lord to come, or for some of the signs of your Lord to come? The Day that some of the signs of your Lord will come, no faith will benefit a soul which had not believed before or had not earned through

its faith some good. Say, "Wait. Indeed, we [also] are waiting."

18:46 Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

19:76 ...And the enduring good deeds are better with your Lord for reward and better for [one's] return.

34:37 And it is not your wealth or your children that bring you at all near to Us, but [it is] he who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe!

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159. Gratitude and Worship

[This section of manuscript, **"Gratitude and Worship"** highlights the intimate connection between acknowledging divine favors and the act of devotion. It suggests that worship is not a burden imposed by a distant authority, but a natural, grateful response to the security and sustenance we receive in our daily lives.]

4:147 What would Allah do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

106:1 For the accustomed security of the Quraysh—

106:2 Their accustomed security in the caravan of winter and summer [for trade]—

106:3 Let them worship the Lord of this House [the Kaaba],

106:4 Who has fed them, [saving them] from hunger, and made them safe, [saving them] from fear.

[It posits that the goal of divine law is not "punishment," but the fostering of a relationship built on "Gratitude and Belief."]

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160. Greed

[This section of manuscript, **"Greed"** explores the spiritual and social dangers of excessive desire and stinginess. It emphasizes that true success is found in the ability to master one's own impulses and remain patient for the sake of a higher purpose.]

57:24 [Those] who are stingy [with wealth] and enjoin upon people stinginess and greed. And whoever turns away [from the path of Allah]—then indeed, Allah is the Free of need, the Praiseworthy.

59:9 ...And whoever is saved from the greed of his own soul—it is those who will be the successful.

64:16 ...And whoever is protected from the greed of his soul—it is those who will be the successful.

74:6 And do not confer favor to acquire more [for worldly gain],

74:7 But for your Lord, be patient.

[The warning in **74:6** against "favoring others to acquire more" is a powerful ethical guideline. It suggests that the integrity of one's work should never be traded for temporary professional gain.]

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161. Greeting

[This section of manuscript, **"Greeting"** outlines the essential etiquette for social interaction and privacy. It emphasizes that a greeting is not merely a social formality but a spiritual exchange of peace and safety that should be met with equal or greater warmth.]

4:86 And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in like manner]. Indeed, Allah is ever, over all things, an Accountant.

6:54 And when those come to you who believe in Our verses, say, "Peace be upon you." ...

24:27 O you who have believed, do not enter houses

other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

24:61 ...But when you enter houses, give greetings of peace upon each other—a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.

[The principle in **4:86**—returning a greeting with something "better"—is a beautiful reflection of the **social and ethical** conduct. It promotes a "surplus of kindness" in human interactions.]

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162. Grow Up / Self-Development

[This section of manuscript, **"Grow Up /Development"** focuses on the concept of personal and spiritual evolution. It defines true "growth" not as physical aging, but as the active refinement of the soul through self-discipline, charity, and the conscious choice of the "steep path" of righteousness over the easy path of stagnation.]

35:18 ...And whoever purifies himself [develops toward the good] only purifies himself for the benefit of his own soul. And to Allah is the final destination.

87:14 He has certainly succeeded who purifies himself [develops],

87:15 And remembers the name of his Lord and prays.

90:8 Have We not made for him two eyes?

90:9 And a tongue and two lips?

90:10 And shown him the two ways [of good and evil]?

90:11 But he has not broken through the difficult pass [the steep path of high morality].

90:12 And what can make you know what is the difficult pass?

90:13 It is the freeing of a slave,

90:14 Or feeding on a day of severe hunger,

90:15 An orphan of near relationship,

90:16 Or a needy person in misery,

90:17 And then being among those who believed and advised one another to patience and advised one another to compassion.

90:18 Those are the companions of the right [the fortunate].

91:9 He has succeeded who purifies it [the soul/self],

91:10 And he has failed who instills it [with corruption/stagnation].

[The metaphor of the "difficult pass" or "steep path" (**90:11-12**) is a brilliant inclusion for this study. It suggests that "Growing Up" requires an uphill struggle—choosing the hard work of justice and compassion over easy indifference.]

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163. Guard Against

[This section of manuscript, **"Guard Against"** focuses on the proactive responsibility of protection. It emphasizes that safety—whether spiritual, familial, or communal—is not passive; it requires active shielding against the consequences of neglect and the persistent efforts of those who seek to cause harm.]

2:281 And guard yourselves against a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.

8:25 And guard yourselves against a trial that will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

66:6 O you who have believed, guard yourselves and your families against a Fire whose fuel is men and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

66:9 O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. Their refuge is Hell, and wretched is the destination.

[The collective warning in **8:25**—that certain trials don't just hit the wrongdoers but can affect the entire community. It underscores the importance of collective integrity.]

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164. Guidance

[This section of manuscript, **"Guidance"** explores the dynamic between divine will and human choice. It portrays guidance not as a forceful imposition, but as a light that clarifies the path for those who sincerely turn toward the Truth, while acknowledging the inherent fragility of human nature.]

2:272 Not upon you, [O Muhammad], is their guidance, but Allah guides whom He wills. ...

3:4 Previously, as guidance for the people. And He revealed the Criterion [of right and wrong]. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might and the Owner of Retribution.

4:26 Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is

Knowing and Wise.

4:27 Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

4:28 And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

7:177 Evil an illustration is that of the people who denied Our signs and used to wrong themselves.

7:178 Whoever Allah guides—he is the [rightly] guided; and whoever He sends astray—it is those who are the losers.

10:9 Indeed, those who have believed and done righteous deeds—their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure.

13:27 ... Say, [O Muhammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him]"—

13:28 Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.

13:29 Those who have believed and done righteous deeds—a goodly state is theirs and a beautiful return.

13:31 ... Say, "To Allah belongs the command entirely." Have those who believed not settled that if Allah had willed, He would have guided the entire people? ...

[The concept in **13:28** regarding the "assurance of the heart" is a profound anchor for this study. It suggests that intellectual pursuit alone isn't enough; true guidance provides an emotional and spiritual stability.]

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165. Guidance and Disbelievers

[This section of manuscript, **"Guidance and Disbelievers"** addresses the historical context of those who waited for a "clear proof" to change their ways. It emphasizes that the core of true religion is simple and consistent across generations: sincere devotion to the Creator and the practical support of those in need.]

37:167 And indeed, they used to say,

37:168 "If we had only had a reminder from the peoples of old,"

37:169 "We would have been the devoted servants of Allah."

37:170 But [now] they disbelieve in it, so they are going to know.

98:1 Those who disbelieved among the People of the

Scripture and the polytheists were not to be parted [from misguidance] until there came to them clear evidence—

98:2 A Messenger from Allah, reciting purified pages

98:3 Within which are correct writings [guidance].

98:5 And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

[The irony presented in **37:167-170**—where people claim they would follow the truth if only they had a sign, yet reject it when it arrives. It suggests that the barrier to "Truth" is often not a lack of evidence, but a lack of will.]

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166. Guilty and Righteous

[This section of manuscript, **"Guilty and Righteous"** presents a vivid structural contrast. It moves from the "Invitation to Peace" (**10:25**) to the specific consequences of one's chosen path, illustrating that our internal character eventually manifests as our external reality—either as "radiance" or as "darkness."]

10:25 And Allah invites to the Home of Peace and guides whom He wills to a straight path.

10:26 For those who have done good is the best [reward]

and even more. Neither darkness nor humiliation shall cover their faces. They are the companions of Paradise; they will abide therein eternally.

10:27 But they who have earned evil deeds—the recompense of an evil deed is the like thereof, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night so black [and gloomy]. Those are the companions of the Fire; they will abide therein eternally.

20:74 Indeed, whoever comes to his Lord as a criminal—indeed, for him is Hell; he will neither die therein nor live.

20:75 But whoever comes to Him as a believer having done righteous deeds—for those will be the highest degrees [in position],

20:76 Gardens of perpetual residence beneath which rivers flow, wherein they will abide eternally. And that is the reward of one who purifies himself [develops himself].

55:41 ...[The criminals] will be seized by the forelocks and the feet.

55:43 This is Hell, which the criminals deny.

55:44 They will go around between it and scalding water, heated [to the utmost degree].

[The imagery in **10:27**, where faces are "covered with pieces of the night," is a profound psychological metaphor. It suggests that "guilt" and "unrighteousness" are not just external punishments but an internal state that eventually obscures one's clarity and dignity.]

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167. Happy /Fortunate

[This section of manuscript, **"Happy/Fortunate"** offers a profound psychological and social strategy. It suggests that the highest form of "good" is not just avoiding evil, but actively transforming hostility into friendship through superior conduct—a trait reserved for those with immense patience and a truly fortunate nature.]

41:34 And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

41:35 But none is granted it except those who are patient/firmly resolute, and none is granted it except one having a great fortune/happiness.

[The strategy in **41:34**—repelling evil with something better—is a masterclass in **conflict resolution and social research**. It posits that "Happy" people are those who have the emotional intelligence to de-escalate tension by responding to negativity with grace.]

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168. Healing

[This section of manuscript, **"Healing"** presents a holistic view of well-being. It links spiritual health (through the guidance of scripture) with physical health (through natural remedies like honey), suggesting that true "recovery" involves the restoration of both the heart and the body.]

10:57 O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts [hearts] and guidance and mercy for the believers.

16:68 And your Lord inspired the bee, "Take for yourself dwellings in the mountains and in the trees and in what they [men] erect."

16:69 "Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

17:82 And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

[The metaphor of the "healing for what is in the breasts" in **10:57** is a powerful **philosophical** concept. It suggests that wisdom acts as an "antidote" to the confusion and anxiety that can plague a human mind.]

169. Heaven and Heavenly Peace

[This extensive section of manuscript, **"Heaven and Heavenly Peace"** provides a detailed architectural and sensory map of the ultimate reward. It describes a state where physical labor, emotional distress, and environmental extremes are replaced by eternal security, refined company, and a "Home of Peace" (**10:25**) where the primary language is gratitude.]

10:9 ...Rivers will flow beneath them in the Gardens of Pleasure.

10:10 Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!"

13:35 The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, but the consequence for the disbelievers is the Fire.

15:45 Indeed, the righteous will be within gardens and springs.

15:46 [It will be said to them], "Enter it in peace, safe [and secure]."

15:47 And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.

15:48 No fatigue will touch them therein, nor from it will they [ever] be removed.

19:62 They will not hear therein any ill speech—only [greetings of] peace—and they will have their provision therein, morning and afternoon.

35:35 [He] who has settled us in the Home of Settlement out of His bounty. There touches us not therein any fatigue, nor touches us therein any weariness [of mind].

37:40–49 ...Except the chosen servants of Allah. Those will have a known provision—fruits; and they will be honored in Gardens of Pleasure on thrones facing each other. There will be circulated among them a cup [of wine] from a flowing spring, white and delicious to the drinkers; no bad effect is there in it, nor from it will they be intoxicated. And with them will be women limiting [their] glances, with large, [beautiful] eyes, as if they were [delicate] eggs well-protected.

37:58–61 [They will say], "Are we then not to die, except for our first death, and we are not to be punished?" Indeed, this is the great attainment. For the like of this let the workers [on earth] work.

38:49–52 This is a reminder. And indeed, for the righteous is a good place of return—Gardens of perpetual residence, whose doors will be opened to them. Reclining therein, they will call therein for abundant fruit and drink. And with them will be women limiting [their] glances and of equal age.

44:51–57 Indeed, the righteous will be in a secure place, within gardens and springs, wearing [garments of] fine silk and heavy silk, facing each other... They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire as a bounty from your Lord. That is the great attainment.

47:15 Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are these] like those who abide eternally in the Fire and are given to drink scalding water that severs their intestines?

50:31–35 And Paradise will be brought near to the righteous... They will have whatever they wish therein, and with Us is more.

52:22–24 And We will provide them with fruit and meat from whatever they desire. They will exchange with one

another a cup [of wine] wherein [is] no ill speech or commission of sin. And there will circulate among them [servant] boys of theirs as if they were pearls well-protected.

55:52–60 In both of them are every kind of fruit in pairs... Reclining on couches whose linings are of silk brocade... In them are women limiting [their] glances... as if they were rubies and coral. Is the reward for good [anything] but good?

56:17–37 There will circulate among them young boys made eternal with vessels, pitchers, and a cup [of wine] from a flowing spring... And fruit from what they select and the meat of fowl from what they desire. And [for them are] fair women with large, [beautiful] eyes, the likenesses of pearls well-protected... [They will hear] only the saying, "Peace, peace." Indeed, We have produced the women of Paradise in a [new] creation and made them virgins, devoted [to their husbands] and of equal age.

76:5–22 Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur... They will be adorned therein on couches. They will not see therein any [burning] sun or [freezing] cold... And there will be circulated among them vessels of silver and cups of crystal... And they will be given to drink a cup [of wine] whose mixture is of ginger [Zanjabil] from a fountain

therein named Salsabil... Their clothing will be fine green silk and embroidery, and they will be adorned with bracelets of silver, and their Lord will give them a purified drink. [It will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

78:32–35 Gardens and grapevines, and full-breasted companions of equal age, and a full cup. They will not hear therein any vain talk or falsehood.

83:25–28 They will be given to drink of a pure wine [which was] sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of Tasneem, a spring from which those near [to Allah] drink.

[This section serves as the ultimate "User Manual" for a life well-lived. The repeated mention of "thrones facing each other" (**37:44, 44:53**) is a beautiful sociological detail; it suggests that the greatest peace is found in community and direct, honest connection. The promise in **56:25** that "no ill speech" will be heard—only meaningful, peaceful interaction.]

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170. Heights

[This section of manuscript, **"Heights"** describes a unique intermediate state. It depicts a vantage point where those who are not yet in Paradise can witness the outcome of both paths, highlighting that divine justice never burdens a soul beyond its capacity (**7:42**) and that final peace is the result of

both human effort and divine guidance.]

7:42 And those who believed and did righteous deeds—We do not charge any soul except [with that within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

7:43 And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, "Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly, the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

7:44 And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce between them, "The curse of Allah shall be upon the wrongdoers,"

7:45 Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were disbelievers in the Hereafter.

7:46 And between them will be a partition [wall], and on [its] elevations (Al-A'raf) are men who recognize all by

their marks. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet] entered it, but they hope.

[The "Heights" or *Al-A'raf* serves as a profound metaphor for this study. It represents a place of ultimate "Data Validation," where the truth of every promise is verified by sight (**7:44**).]

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171. Hell

[This section of manuscript, **"Hell"** provides a sobering and detailed description of the consequences of persistent wrongdoing, hoarding, and turning away from Truth. It depicts an environment of extreme sensory distress—ranging from intense heat to freezing cold—and emphasizes that these outcomes are precisely matched to the actions of the individual (**78:26**).]

15:44 It has seven gates; for every gate is of them a portion designated.

38:56 [It is] Hell, which they will [enter to] burn, and wretched is the resting place.

38:57 This—so let them taste it—is scalding water and [purulence] as cold as ice.

38:58 And other [punishments] of its type [in variety] similar to it.

56:42 [They will be] in scorching fire and scalding water,

56:43 And a shade of black smoke,

56:44 Neither cool nor beneficial.

70:15–18 No! Indeed, it is the Flame [of Hell], a remover of the exterior [skin]. It invites he who turned his back [on Truth] and went away, and collected [wealth] and hoarded it.

74:27–31 And what can make you know what is Saqar? It lets nothing remain and leaves nothing [unburned], blackening the skins. Over it are nineteen [angels]. And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve—that those who were given the Scripture may be convinced and those who have believed may increase in faith... and that those in whose hearts is disease and the disbelievers may say, "What does Allah intend by this as an example?" Thus does Allah leave astray whom He wills and guides whom He wills... And it is not but a reminder to humanity.

74:35–37 Indeed, it [Hell] is of the greatest [signs], a warning to humanity—to whoever will among you to proceed or stay behind.

78:21–26 Indeed, Hell has been lying in wait, for the transgressors, a place of return, in which they will remain

for ages [unending]. They will not taste therein [any] coolness or drink except scalding water and intense cold—an appropriate recompense [fitting to their deeds].

87:13 Wherein he will neither die nor live.

101:9–11 His mother [refuge] will be Hawiyah. And what can make you know what that is? A Fire, intensely hot.

104:5–9 And what can make you know what is Al-Hutamah? It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed in upon them in extended columns.

[The description in **104:7** of a fire that "mounts directed at the hearts" is a striking psychological insight. It suggests that the most profound suffering is not just physical, but one that touches the very core of a person's being and intentions.]

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173. Hereafter

[This section of manuscript, **"Hereafter"**, establishes the ultimate timeline of existence. It portrays the life of this world as a temporary "diversion" and the Hereafter as the "True Life"—the final audit where every soul's effort is recognized, and the distinction between the "fortunate" and the "unfortunate" is made permanent.]

11:103 ...That is a Day for which the people will be

gathered, and that is a Day [that will be] witnessed.

11:104 And We do not delay it except for a limited term.

11:105 The Day it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous [fortunate].

11:106 As for those who were wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.

11:107 [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.

11:108 And as for those who were prosperous [fortunate], they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will—a bestowal uninterrupted.

11:109 So do not be in doubt, [O Muhammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share [of punishment] undiminished.

17:21 ...And the Hereafter is greater in degrees [of rank] and greater in distinction.

28:83 That Home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

29:63 And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say, "Allah." Say, "Praise to Allah"; but most of them do not use reason.

29:64 And this worldly life is not but diversion and amusement. And indeed, the Home of the Hereafter—that is the [true] life, if only they knew.

43:35 ...And the Hereafter with your Lord is for the righteous.

Reminder 21

38:45 And remember Our servants, Abraham, Isaac, and Jacob—those of strength and [religious] vision.

38:46 Indeed, We chose them for an exclusive quality: remembrance of the Home [the Hereafter].

38:47 And indeed they are, to Us, among the chosen and outstanding.

[The "exclusive quality" mentioned in **38:46**—the constant remembrance of the Hereafter—is a powerful theme. It

suggests that the most "outstanding" people are those who live with an eye on the long-term "Home" rather than short-term "amusement" (**29:64**).]

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174. Hill / Mountain

[This section of manuscript, **"Hill / Mountain"** focuses on the structural integrity and functional design of the Earth. It presents mountains not just as geographic landmarks, but as "stabilizers" that prevent the ground from shaking beneath our feet, alongside their role in defining paths and sustaining diverse life forms through the water cycle.]

16:15 And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads that you may be guided.

21:31 And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

27:88 And you see the mountains, thinking them rigid, while they will pass away as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.

31:10 He created... and cast into the earth firmly set mountains, lest it shift with you, and dispersed therein

from every creature. And We sent down rain from the sky and caused to grow therein [something] of every noble kind of plant.

41:10 And He placed on the earth firmly set mountains over its surface, and He blessed it...

88:19 [Do they not look] at the mountains—how they are erected?

[The description in **27:88** of mountains appearing "rigid" while actually moving like clouds is a fascinating insight for this study. It highlights the difference between human perception and absolute reality.]

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175. Hoard

[This section of manuscript, **"Hoard"** provides a stern ethical warning against the stagnation of wealth. It suggests that resources are a form of divine trust meant to circulate and benefit society, and that "hoarding" them—whether out of greed or a false sense of self-sufficiency (**92:8**)–ultimately transforms those very resources into a burden.]

3:180 And let not those who greedily withhold what Allah has given them of His bounty ever think that it is good for them. Rather, it is bad for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the

heavens and the earth. And Allah, with what you do, is [fully] Acquainted.

3:185 Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. ...

9:34 ...And those who hoard gold and silver and spend it not in the way of Allah—give them tidings of a painful punishment.

9:35 The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard."

10:58 Say, "In the bounty of Allah and in His mercy—in that let them rejoice; it is better than what they accumulate."

57:24 [Those] who are stingy and enjoin upon people stinginess. And whoever turns away—then indeed, Allah is the Free of need, the Praiseworthy.

92:8 But as for he who withholds and considers himself self-sufficient,

92:9 And denies the best [reward],

92:10 We will facilitate for him the way to difficulty.

[The warning in **92:8** about "considering oneself self-sufficient" is a profound psychological point for this study. It suggests that hoarding is often a symptom of an ego that believes it doesn't need external truth or community.]

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176. Humble

[This section of manuscript, **"Humble"** identifies humility not as a weakness, but as a profound psychological strength. It suggests that true "Humble Conduct" is only possible for those who possess a "Humble Mindset"—those who are constantly aware of their accountability and who find the "firm resolution" (**2:45**) to remain patient and generous even in the face of adversity.]

2:45 And seek help through patience and prayer, and indeed, it is difficult except for the humble [to Allah]—

2:46 Who are certain that they will meet their Lord and that they will return to Him.

[In following the right path, seeking help from Allah through patience and worship awakens inner strength to overcome all obstacles. This is easy for the humble. But for one who does not believe in accountability to Allah, being humble is difficult.]

22:34 ...For your god is one God, so to Him submit. And give good tidings to the humble [before their Lord],

22:35 Whose hearts are filled with fear when Allah is

mentioned, and who are patient over what has afflicted them, and who establish prayer and spend [in charity] out of what We have provided them.

[The link between "certainty of return" (**2:46**) and the ability to be "humble" is a brilliant observation of this study. It suggests that arrogance is often a defense mechanism for those who fear the unknown, while humility is the natural state of those who are intellectually and spiritually secure.]

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177. Hypocrite

[This section of manuscript, **"Hypocrite"** provides a sharp psychological profile of insincerity. It describes individuals who exist in a state of internal conflict, attempting to deceive others while only succeeding in deluding themselves. The text highlights that their claim of being "peacemakers" (**2:11**) is a facade for the disorder they actually create.]

2:8 And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

2:9 They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

2:10 In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.

2:11 And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers [peacemakers]."

2:12 Unquestionably, it is they who are the corrupters, but they perceive [it] not.

2:13 And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

2:14 And when they meet those who believe, they say, "We believe"; but when they are alone with their evil associates, they say, "Indeed, we are with you; we were only mocking."

2:15 [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

2:16 Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

[The description in **2:10** of an "internal disease" that grows through lying is a fascinating concept of this study. It suggests that hypocrisy isn't just a social behavior but a degenerative state of the mind.]

179. Identification

[This section of manuscript, **"Identification"** delves into the layers of how we are recognized—from our individual accountability before the Creator to our social identities on Earth, and finally, the undeniable "marks" of our character that will be revealed in the end.]

19:93 There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

19:94 He has enumerated them and counted them with a [precise] counting.

19:95 And all of them are coming to Him on the Day of Resurrection alone.

33:59 O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known [identified] and not be abused. And ever is Allah Forgiving and Merciful.

49:13 O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

55:37 And when the heaven is split open and becomes rose-colored like [red] oil—

55:39 Then on that Day none will be asked about his sin among men or jinn.

55:41 The criminals will be known by their marks...

[The concept in **19:94**—that everyone is "counted with a precise counting"—is a powerful thought for philosophical **and historical study**. It suggests that in the vastness of history, no individual is lost or anonymous.]

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180. Idolaters

[This section of manuscript, **"Idolaters"** addresses the theological and social boundaries regarding those who associate partners with the Divine. It emphasizes the importance of maintaining the purity of sacred spaces and the difficult priority of spiritual allegiance over even the closest family ties.]

5:60 ...Those who worshipped false deities are worse in position and further astray from the right way.

9:28 O you who have believed, indeed the polytheists are [spiritually] impure, so let them not approach the Sacred Mosque [Al-Masjid al-Haram] after this, their [final] year. And if you fear poverty, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.

9:113 It is not for the Prophet and those who have

believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

9:114 And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him [Abraham] that his father was an enemy to Allah, he dissociated himself from him. Indeed, Abraham was compassionate and forbearing.

[Note: Abraham (AS) was committed to asking for his father's forgiveness only due to a prior promise.]

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181. If Allah Wills

[This section of manuscript, **"If Allah Wills"** addresses the essential mindset of humility and the recognition of human limitation. It suggests that even our most firm plans for the "future" are subject to a higher reality, and that when we lose our way or forget, the best path back is to reconnect with that ultimate Source of Guidance.]

18:23 And never say of anything, "Indeed, I will do that tomorrow,"

18:24 Except [when adding], "If Allah wills." And remember your Lord when you forget and say, "Perhaps my Lord will guide me to what is nearer than this to right

conduct [truth]."

[The psychological advice in **18:24**—to "remember your Lord when you forget"—is a profound insight for this **philosophical study**. It acknowledges that the human mind is prone to distraction, but that "truth" is always accessible through a return to one's core principles.]

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182. Immortality

[This section of manuscript, **"Immortality"** creates a clear distinction between the temporary nature of biological life and the eternal nature of the soul's destination. It challenges the human ego's desire for physical permanence while promising a "Day of Immortality" (**50:34**) for those who have lived with integrity.]

21:34 And We did not grant to any man before you [O Muhammad] immortality; so if you should die—would they be eternal?

50:31 And Paradise will be brought near to the righteous, not far, [for those who kept themselves away from evil deeds/paths].

50:34 [It will be said to them], "Enter it in peace. This is the Day of Immortality."

[The rhetorical question in **21:34**—"if you should die, would they be eternal?"—is a masterpiece of **philosophical and**

historical logic. It humbles the reader by pointing out that even the greatest figures in history were subject to time.]

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183. Inform

[This section of manuscript, **"Inform"** explores the concept of divine omniscience and the ultimate "Data Retrieval" of human conduct. It emphasizes that while individuals may justify their own actions or hide their private consultations, there is a complete record that will be "informed" back to them—a final audit where one's own soul becomes the primary witness (**75:14**).]

6:108 And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made alluring to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

[Note: To be informed means to receive the consequences according to one's actions.]

39:7 ...And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

41:49–50 Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and

despairing. And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur..." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a severe punishment.

58:7 Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no private conversation of three but that He is the fourth of them, nor are there five but that He is the sixth of them—and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is Knowing of all things.

75:13–15 Man will be informed that Day of what he sent forward and kept back. Rather, man, against himself, will be a witness, even if he presents his excuses.

[The psychological insight in **75:14**—that "man is a witness against himself"—is a powerful cornerstone for this **philosophical study**. It suggests that the ultimate "Truth" isn't something external, but something already written within our own consciousness.]

184. Ingrate

[This section of manuscript, **"Ingrate"** highlights a recurring theme in human psychology: the tendency to accept blessings while denying the Source. It warns that ingratitude isn't just a personal failing but a destructive force that can lead an entire community toward ruin (**14:28**).]

14:28 Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?

14:29 [It is] Hell, which they will [enter to] burn, and wretched is the settlement.

14:30 And they attributed to Allah equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."

27:73 And indeed, your Lord is full of bounty to the people, but most of them do not show gratitude.

27:74 And indeed, your Lord knows what their breasts conceal and what they declare.

[Note: This means Allah knows not just what they say publicly, but the ill-intentions they hide within. This is a warning for those who lack faith.]

43:9 And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They

were created by the Exalted in Might, the Knowing."

43:15 But they assign to Him from His servants a portion. Indeed, man is clearly ungrateful.

[The irony presented in **43:9**—where people acknowledge a Creator but refuse to follow His path—is a sharp observation for this **philosophical study**. It suggests that ingratitude is often a conscious choice rather than a lack of information.]

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185. Ingrate and Witness

[This section of the current manuscript, **"Ingrate and Witness"** concludes with a powerful psychological and spiritual summation. It highlights the internal conflict of a human being who is obsessed with material wealth (**100:8**) while their own soul remains a silent "witness" to their true state—a witness that will eventually be compelled to speak when all secrets are "uncovered" from the heart (**100:10**).]

100:6 Indeed, mankind, to his Lord, is ungrateful.

100:7 And indeed, he is to that a witness [against himself].

100:8 And indeed, he is intense in his love of wealth.

100:9 But does he not know that when what is in the graves is scattered,

100:10 And that which is within the breasts is made apparent [uncovered],

100:11 Indeed, their Lord with them, that Day, is [fully] Acquainted.

[The concept in **100:10**—that "what is within the breasts" (our hidden intentions and private thoughts) will be "made apparent"—is a profound conclusion for this **philosophical study of** "Truth." It suggests that the final stage of history is a total loss of privacy for the ego.]

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186. Intercession

[This section of manuscript, **"Intercession"** addresses the common misconception that external influence or "favored" deities can bypass divine justice. It clarifies that on the Day of Judgment, no plea or mediation will be valid unless it aligns perfectly with Truth and has been granted explicit divine permission.]

10:3 Indeed, your Lord is Allah, who created the heavens and the earth... no intercessor [can plead] except after His permission.

20:109 That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

30:12–13 And the Day the Hour is established, the

criminals will be in despair. And there will not be for them among their "partners" [deities] any intercessors, and they will [then] be disbelievers in their partners.

43:86 And those they invoke besides Him do not possess [the power of] intercession; but only those who testify to the truth [while] they know [it].

53:24–26 Or is there for man whatever he wishes? Rather, to Allah belongs the hereafter and the first [life]. And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.

[Note: Do not think these deities will act as intercessors for them before Allah. Judgment will be based solely on man's deeds and the Truth.]

74:48 So there will not benefit them the intercession of [any] intercessors.

[The question in **53:24**—"Or is there for man whatever he wishes?"—is a profound reality check for this **philosophical study**. It highlights the gap between human desire and objective reality.]

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187. Invitation to Allah

[This section of manuscript, **"Invitation to Allah"** outlines the

ethics of discourse and the reality of intellectual openness. It emphasizes that while the invitation must be made with "wisdom and fair preaching" (**16:125**), the outcome depends on the recipient's willingness to listen rather than being "blind" or "deaf" to the evidence.]

13:18 For those who have responded to their Lord is the best [reward], but those who did not respond to Him—if they had all that is in the earth and the like of it with it, they would [attempt to] ransom themselves with it. For those will be the worst settlement, and their refuge is Hell, and wretched is the resting place.

16:125 Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

27:80–81 Indeed, you cannot make the dead hear, nor can you make the deaf hear the call when they turn their backs, retreating. And you cannot guide the blind from their straying. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].

27:82 And when the word [of decree] befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].

[The instruction in **16:125** to use "wisdom and best manner" is the gold standard for **comparative literature and philosophical research**. It suggests that the strength of an argument lies in its logic and grace, not in its volume.]

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188. Invocation of Allah

[This section of manuscript, **"Invocation of Allah"** transitions from the public invitation of others to the private, internal dialogue with the Creator. It emphasizes a balanced psychological state—one of "fear and hope" (**7:56**)—and encourages a constant, quiet awareness that permeates one's daily routine from morning until evening.]

7:55 Call upon your Lord in humility and privately...

7:56 ...And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

7:180 And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

7:205 And remember your Lord within yourself in humility and in fear without being loud in words, in the mornings and the evenings. And do not be among the heedless.

40:60 And your Lord says, "Call upon Me; I will respond

to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

[The instruction in **7:205** to remember the Divine "within yourself... in the mornings and evenings" is a beautiful framework. It suggests that the most profound insights don't come from loud debates, but from quiet, consistent reflection.]

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189. Israel

[This section of manuscript, **"Israel"** examines the psychology of religious exceptionalism and the shift from outward identity to inward accountability. It challenges the notion that lineage or labels provide a shortcut to salvation, emphasizing instead that true security is found only in sincere submission and righteous actions (**2:112**).]

2:80 And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

[Note: There was a common belief among the Israelites that despite their errors, their religious identity would protect them from eternal punishment, limiting any penalty to a few days before they entered Paradise.]

2:81 Yes, whoever earns evil and his sin has encompassed

him—those are the companions of the Fire; they will abide therein eternally.

2:82 But those who believe and do righteous deeds—those are the companions of Paradise; they will abide therein eternally.

2:94 Say [to the Israelites], "If the home of the Hereafter with Allah is for you alone and not the rest of mankind, then wish for death, if you should be truthful."

2:95 But they will never wish for it, because of what their hands have put forth [of sins]. And Allah is Knowing of the wrongdoers.

2:96 And you will surely find them the most greedy of people for life—even more than those who associate others with Allah. Every one of them wishes that he could be granted a life of a thousand years. But it would not remove him in the least from the [coming] punishment that he should be granted a life. And Allah is Seeing of what they do.

2:111 And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."

2:112 Yes, whoever submits his face [himself] to Allah while being a doer of good will have his reward with his

Lord. And no fear will there be concerning them, nor will they grieve.

2:210 Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.

2:211 Ask the Children of Israel how many a clear sign We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him—then indeed, Allah is severe in penalty.

[The argument in **2:111**—asking for "proof" against "wishful thinking"—is a vital principle for this study. It suggests that identity is not a substitute for evidence.]

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191. Israel and Covenant

[This section of manuscript, **"Israel and Covenant"** focuses on the structural failure of a community to uphold its ethical and spiritual contracts. It uses the dramatic imagery of Mount Sinai and the legalistic failure of the "Sabbath-breakers" to show that a religious identity is meaningless if one cherry-picks which laws to follow (**2:85**).]

2:40 O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be

afraid of [only] Me.

2:63 And [recall] when We took your covenant and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

[Note: This event is described in the Bible; the Israelites camped at Sinai. On the third day, thunder, lightning, and a thick cloud covered the mountain. The whole mountain trembled violently with a loud trumpet blast. Moses alone went into the thick cloud to meet God while the people witnessed the majesty of the covenant.]

2:64 But you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers.

2:65 And you had already known about those who transgressed among you concerning the Sabbath, and We said to them, "Be apes, despised."

[Note: The Sabbath (Saturday) was a day of rest where work was forbidden. Violation was a capital offense.]

2:66 And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.

2:83 And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship

except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

2:84 And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged it while you were witnessing.

2:85 Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, assisting against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

2:86 Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

[The critique in **2:85** about "believing in part of the Scripture and disbelieving in part" is a sharp logical observation for this study. It highlights the human tendency toward "cognitive dissonance"—upholding a ritual (like ransoming captives)

while violating the fundamental law that prevented the problem in the first place (eviction and killing).]

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194. Israel and Quran

17:107 — Recognition by the Learned Say: "Believe in the Quran or do not believe." Indeed, those who were given knowledge before it (referring to the righteous among the Jews and Christians), when it is recited to them, they fall upon their faces in prostration.

17:108 — Fulfillment of the Promise And they say, "Exalted and Holy is our Lord! Truly, the promise of our Lord has been fulfilled."

17:109 — Humility in Faith They fall upon their faces weeping, and it increases them in humility. [Note: This describes the behavior of those among the Children of Israel who follow the right path. Upon hearing the words of the Quran, they recognize the fulfillment of Allah's promises made to previous messengers, as they possess the knowledge of these matters.]

27:76 — Resolving Disputes Indeed, this Quran explains to the Children of Israel most of the matters over which they disagree.

27:77 — Guidance and Mercy And truly, it is a guidance

and a mercy for the believers.

27:78 — Divine Judgment Indeed, your Lord will judge between them by His wisdom. He is the Almighty, the All-Knowing.

27:79 — Absolute Reliance So, put your trust in Allah; surely, you are upon the clear and manifest truth.

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196. Israel-Tales: Before Exodus (Joseph)

12:3 — The Best of Stories Through the revelation of this portion of the Quran, We relate to you the best of stories, though before this, you were among those unaware of it.

12:4 — The Vision of the Stars [Recall] when Joseph said to his father (Jacob/Israel), "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

12:5 — A Father's Caution He (the father) said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed, Satan is a manifest enemy to mankind."

12:6 — Divine Election and Knowledge And thus will your Lord choose you and teach you the interpretation of events (dreams) and complete His favor upon you and upon the family of Jacob, as He completed it upon your

forefathers, Abraham and Isaac, before. Indeed, your Lord is Knowing and Wise.

12:7 — Lessons for the Seekers Certainly, in the story of Joseph and his brothers, there are signs (lessons) for those who ask. [Note: This narrative serves as a profound historical and spiritual reference for those seeking the truth of divine providence.]

[The story of Prophet Joseph is unique in the Quran because it tells the root cause of a prolonged history.]

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197. Israel-Tales: Before Exodus (Moses-Pharaoh)

7:103 — The Mission to Pharaoh Then We sent Moses with Our signs to Pharaoh and his establishment, but they wrongfully rejected them. See then what was the end of the corrupters!

[Historical Context Note The term Pharaoh here refers to the rulers of ancient Egypt. Historically, two specific figures are often associated with this narrative:

1. One (often identified as **Ramesses II**) during whose reign Moses was born and raised in the royal palace.
2. The other (often identified as **Merneptah**) who was called to believe in the revealed words of Allah and asked to allow the Israelites to leave Egypt, and who

ultimately drowned in the sea.

These events occurred approximately **1,200 to 1,300 years** before the birth of Jesus Christ.]

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198. Israel-Tales: Exodus

2:47 — Favor and Selection O Children of Israel! Remember My favor which I bestowed upon you and how I preferred you over all the worlds (of your time). [Note: Allah granted the Israelite nation Prophethood and leadership, providing them with Scripture and a clear path of guidance.]

2:48 — The Day of Accountability And guard yourselves against a Day when no soul will avail another in the least, nor will intercession be accepted from it, nor will ransom be taken from it, nor will they be helped. [Note: This serves as a warning to those among them who faced moral decline or deviated from the shown path.]

2:49 — Deliverance from Oppression And (remember) when We delivered you from the people of Pharaoh, who afflicted you with a horrible torment, slaughtering your sons and letting your women live. In that was a great trial from your Lord. [Note: As the Israelite population grew, the ruling class perceived them as a threat and began systematic oppression. They were forced into hard labor, building cities like Pithom and Ramesses. Their lives were made bitter with

rigorous service. However, the more they were oppressed, the more they multiplied. Consequently, Pharaoh ordered the killing of their newborn sons.]

2:50 — The Miracle of the Sea And (remember) when We parted the sea for you and saved you, and drowned the people of Pharaoh while you were looking on. [Note: This occurred during the Great Exodus of the Israelites from Egypt toward Canaan. After showing many signs, Moses (A.S) led the Israelites across the Red Sea by night. Pharaoh and his army pursued them into the sea and were subsequently drowned.]

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200. Israel-Tales: Exodus (Food-Water)

2:57 — Divine Sustenance in the Desert And We shaded you with clouds and sent down to you Manna and Salwa (quail). [We said], "Eat from the good things with which We have provided you." And they did not wrong Us, but they were wronging themselves. [Note: In the barren wilderness, Allah provided a natural "air conditioning" through clouds and a specialized food supply system—Manna, a sweet dew-like substance, and Salwa, a species of quail—to sustain them.]

2:60 — The Twelve Springs And [recall] when Moses prayed for water for his people, We said, "Strike the rock with your staff." And there gushed forth from it twelve

springs. Every tribe knew its drinking place. [We said], "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." [Note: Since the Israelites were divided into twelve tribes, each was allocated its own spring to prevent disputes. This miraculous supply of water and food, along with the shade from the sun, made their survival possible in the Sinai desert for years.]

2:61 — Ungratefulness and Consequence And [recall] when you said, "O Moses, we can no longer endure one [kind of] food. So pray to your Lord to bring forth for us some of what the earth grows—of its herbs, its cucumbers, its garlic, its lentils, and its onions." Moses said, "Would you exchange what is better for what is less? Go down to any city and you will have what you have asked for." And they were struck with humiliation and poverty and covered themselves with the wrath of Allah. That was because they used to disbelieve in the signs of Allah and kill the prophets unjustly. That was because they disobeyed and [habitually] transgressed. [Note: After the nation split into Israel and Judah, they engaged in internal strife. They killed Prophet Yahya (John the Baptist) at the request of a dancer and attempted to crucify Jesus. This verse reminds them of these dark chapters so they might abandon their errors.]

7:160 — Organization of the Tribes And We divided them into twelve tribes as nations. And We inspired Moses when his people asked him for water, "Strike the

rock with your staff." And there gushed forth from it twelve springs. Every people knew its drinking place. And We shaded them with clouds and sent down upon them Manna and Salwa. [We said], "Eat from the good things with which We have provided you." And they wronged Us not, but they were wronging themselves.

[Here in these verses it is identifying a fascinating logistical feat. Providing for a mass migration in a desert requires an incredible Supply Chain. Verses 2:60 and 7:160 illustrate the ultimate "Resource Allocation" strategy—splitting the water into twelve distinct "channels" or "sub-directories" so that each tribe (or "user group") had its own dedicated access point, avoiding "network congestion" or conflict.]

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204. Israel-Tales: Exodus (Canaan Attack)

2:58–59 & 7:161–162 — Command and Transgression

- The Command: Enter the city (Jericho/Jerusalem), eat freely, enter the gate prostrating, and say, *"Hittatun"* (Repentance/Forgive us). Allah promised to forgive their sins and increase rewards for the righteous.

- The Deviation: The wrongdoers changed the word they were told to say. Consequently, a plague/scourge was sent from heaven.

[The Context: Historical notes suggest this was a punishment

for arrogance and forbidden relations with Moabite women. Approximately 24,000 Israelites perished in the resulting plague.]

2:122–123 — Reminder of Favor and Judgment

- O Children of Israel, remember the favor bestowed upon you and how you were preferred over all nations of that time.

- Fear the Day of Judgment when no soul shall avail another, no intercession or ransom will be accepted, and no help will be given.

5:20–21 — The Call to Canaan

- Moses reminded his people of Allah's blessings: raising prophets among them, making them kings, and giving them what no other nation received.

- The Order: "O my people, enter the Holy Land (Canaan/Palestine) which Allah has assigned to you. Do not turn back, or you will be losers."

5:22–24 — The People's Refusal

- The Excuse: They claimed a powerful, giant race inhabited the land and refused to enter unless the inhabitants left first.

- The Faithful Advice: Two God-fearing men (Caleb and

Joshua) urged them to attack the gate, promising victory through trust in Allah.

- The Rebellion: The people told Moses, "Go, you and your Lord, and fight! We are staying right here."

5:25–26 — The Sentence of Wandering

- Moses prayed for separation from the rebellious people.

- The Decree: As punishment, the land was forbidden to them for forty years. They were sentenced to wander the earth (the wilderness of Sinai) aimlessly.

5:36–37 — Finality of Disbelief

- For those who disbelieve, even if they offered the entire wealth of the earth as ransom on Judgment Day, it would not be accepted. Their punishment in the Fire is eternal.

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205. Israel-Tales: After Exodus (After Moses)

2:246 — The Demand for a King Have you not considered the assembly of the Children of Israel after the time of Moses when they said to a Prophet of theirs (Samuel), "Appoint for us a king and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said,

"Why should we not fight in the cause of Allah when we have been driven out from our homes and our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. [**Context**: Circa 1000 BCE, during the old age of Prophet Samuel, the Israelites sought a leader to reclaim their dignity and land.]

2:247 — The Appointment of Saul (Talut) Their Prophet said to them, "Indeed, Allah has appointed Talut (Saul) as your king." They said, "How can he have kingship over us when we are more worthy of kingship than him and he has not been given an abundance of wealth?" The Prophet said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah grants His sovereignty to whom He wills. Allah is All-Encompassing and All-Knowing." [**Context**: Talut was chosen for his physical and intellectual prowess to lead the defense against the Philistines.]

2:248 — The Ark of the Covenant And their Prophet said to them, "Indeed, a sign of his kingship is that the Ark (Tabut) will come to you, carried by the angels, containing a 'Sakinah' (assurance) from your Lord and relics left by the family of Moses and the family of Aaron. Indeed, in that is a sign for you, if you are believers." [**Note**: The Ark was highly sacred to the Israelites, symbolizing their covenant with Allah. It contained the original stone tablets (Torah) given to Moses on Mount Sinai, a bottle of Manna, and the staff of

Moses. Its return boosted the morale of the Israelites after they had lost it to the Philistines in battle.]

2:249 — The Test at the River When Talut set out with the army, he said, "Indeed, Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who scoops a handful with his hand." But they drank from it, except for a few. When he and those who believed with him crossed it, they said, "There is no capacity for us today against Jalut (Goliath) and his forces." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah? And Allah is with the patient."

2:250–251 — David and Goliath

- And when they went forth to face Jalut and his forces, they prayed: "Our Lord, pour upon us patience and plant our feet firmly and aid us against the disbelieving people."

- By the permission of Allah, they defeated them, and **David (Dawud)** killed Jalut. Allah gave David kingship and wisdom and taught him what He willed. And if it were not for Allah checking some people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds. [**Note**: Talut had promised great wealth and his daughter's hand in marriage to whoever killed Goliath. David, a young man, volunteered and defeated the

Philistine champion, becoming a hero and eventually the king of Israel.]

2:252–253 — Lessons from the Messengers These are the verses of Allah which We recite to you (Muhammad) in truth. And indeed, you are of the messengers. ... If Allah had willed, those [generations] after them would not have fought each other after clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. If Allah had willed, they would not have fought each other, but Allah does what He intends. [**Note**: After the death of Prophet Solomon (Sulaiman), the kingdom split into Israel and Judah, leading to internal strife and civil war.]

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206. Israel-Tales: David

21:78 — The Judgment of the Field And remember David and Solomon when they gave judgment regarding the field into which the sheep of certain people had strayed at night and grazed. We were witness to their judgment. [**Note**: David and Solomon were asked to judge a case where sheep had destroyed a neighbor's crops.]

21:79 — Wisdom and the Praise of Mountains We gave Solomon the correct understanding of the case, and to each of them (David and Solomon), We gave wisdom and knowledge. And We subjected the mountains and the

birds to David, to celebrate Our purity and glory. It was We who did this.

21:80 — The Invention of Armor And We taught him the art of making coats of mail (armor) for you, to protect you during your battles. Will you then be grateful? [**Note**: Between 1200–1000 BCE, David is credited with advancing the technology of protective iron armor for soldiers.]

38:21–22 — The Unexpected Visitors Has the news reached you of the litigants when they climbed over the wall of the sanctuary? When they entered upon David and he was terrified of them, they said, "Fear not. We are two litigants; one of us has wronged the other. So judge between us with truth, do not be unjust, and guide us to the right path."

38:23 — The Parable of the Ewes [One said], "Indeed, this is my brother. He has ninety-nine ewes, and I have only one. Yet he said, 'Hand it over to me,' and he overpowered me in speech."

38:24 — David's Realization and Repentance David said, "He has certainly wronged you by demanding your ewe in addition to his own. Indeed, many partners oppress one another, except those who believe and do righteous deeds—and they are few." And David realized that We had tested him. So he sought forgiveness from his Lord, fell down prostrate, and turned to Him in

repentance.

38:25 — Divine Forgiveness So We forgave him for that. And indeed, for him is a position of nearness to Us and a beautiful place of return. [**Note**: This test served as a profound spiritual lesson for David regarding justice and personal conduct.]

38:26 — The Mandate of Justice [Allah said], "O David, indeed We have made you a successor (Khalifa) upon the earth, so judge between the people in truth and do not follow your own desires, for they will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

38:27–28 — Purpose of Creation and Equity We did not create the heaven and the earth and everything between them without purpose. That is the assumption of those who disbelieve. Woe to the disbelievers from the Fire! Shall We treat those who believe and do righteous deeds like those who spread corruption on earth? Or shall We treat the God-fearing like the wicked?

38:29 — Reflecting on the Scripture [This Quran] is a blessed Book which We have revealed to you, so that people may reflect upon its verses and those of understanding may take heed and apply this knowledge.

207. Israel-Tales: Solomon

21:81 — Command Over the Wind And We subjected the wind to Solomon; it blew strongly by his command toward the land which We had blessed. And We are All-Knowing of all things. [**Note**: Historically, this allowed for swift travel and the transportation of materials across his vast kingdom, roughly between 1000–900 BCE.]

21:82 — Control Over Jinn and Workers And of the devils (Jinn) were some who dived for him and performed other tasks besides that. And it was We who kept watch over them.

34:12 — Industrial Miracles And to Solomon We subjected the wind—its morning journey was a month's distance and its evening journey was a month's distance. And We made a spring of molten copper flow for him. And among the Jinn were those who worked before him by the permission of his Lord. And whoever deviated from Our command, We made him taste the punishment of the Blaze.

34:13 — Grand Architecture They made for him whatever he desired: sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed [into the ground]. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

38:30–33 — The Trial of the Horses And to David We

gave Solomon. What an excellent servant! Indeed, he was ever returning [to Allah]. [Recall] when there were exhibited before him in the afternoon noble, swift-footed horses. He said, "Indeed, I have preferred the love of good things over the remembrance of my Lord until the sun has disappeared (the time for prayer passed)." [He said], "Bring them back to me," and he began to pass his hand over their legs and necks. [**Note**: This reflects his realization that his passion for these horses had momentarily distracted him from his spiritual duties.]

38:34–35 — The Prayer for Sovereignty And We certainly tried Solomon and placed on his throne a [lifeless] body; then he returned in repentance. He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

38:36–40 — The Vast Domain So We subjected to him the wind blowing gently by his command wherever he directed, and also the devils [of the Jinn]—builders and divers—and others bound together in shackles. [We said], "This is Our gift, so grant or withhold without account." And indeed, for him is a position of nearness to Us and a beautiful place of return.

[**Molten copper** in verse **34:12** and the grand-scale engineering mentioned in **34:13**. This depicts a kingdom that was technologically far ahead of its time, utilizing what we

might today call "advanced labor" (the Jinn) to build infrastructure that was both functional and monumental.]

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210. Israel-Tales: John The Baptist

3:38 — Zechariah's Prayer There, Zechariah prayed to his Lord, saying, "O my Lord! Grant me from Your grace a righteous offspring. Indeed, You are the Hearer of prayer." [**Note**: Zechariah was the guardian of Mary (Mariam). His wife, Elizabeth, and Mary's mother were sisters. Zechariah served as a priest and overseer of the Temple in Jerusalem, where Mary devoted herself to worship day and night.]

3:39 — Glad Tidings of John

While he was standing in prayer in the sanctuary, the angels called out to him, "Allah gives you glad tidings of Yahya (John the Baptist). He will confirm the truth of a word from Allah (referring to the coming of Prophet Jesus), he will be noble, chaste (staying away from worldly desires/women), and a Prophet from among the righteous."

3:40 — The Wonder of Zechariah

He said, "O my Lord! How shall I have a son when old age has overtaken me and my wife is barren?" The angel replied, "Even so! Allah does what He wills."

3:41 — The Sign of Silence

He said, "O my Lord! Give me a sign." Allah said, "Your sign is that you shall not speak to people for three days except by gestures. And remember your Lord much and glorify Him in the evening and the morning."

[The delicate historical threading in these verses shows the connection between **Zechariah, Elizabeth, and Mary** sets the stage for the transition from the Old Testament era to the birth of Jesus (A.S.)]

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211. Israel-Tales: Jesus

3:33–34 — The Chosen Lineages Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of Imran over the worlds—descendants, some of them from others. And Allah is All-Hearing, All-Knowing. [**Note**: "Imran" here refers to the father of Moses and Aaron (Amram in the Bible). This establishes the noble prophetic lineage.]

3:35–37 — The Birth of Mary (Mariam)

The Vow: When the wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated to Your service, so accept this from me."

The Birth: When she gave birth, she said, "My Lord, I have delivered a female"—and Allah knew best what she

delivered—"and the male is not like the female. I have named her Mary, and I seek refuge for her and her offspring in You from Satan, the rejected."

The Upbringing: Her Lord accepted her graciously and put her under the care of Zechariah. Whenever Zechariah entered her sanctuary, he found her with provision. He asked, "O Mary, from where is this coming to you?" She replied, "It is from Allah. Indeed, Allah provides for whom He wills without measure."

3:42–44 — Mary's Selection The angels said, "O Mary, indeed Allah has chosen you, purified you, and chosen you above the women of the worlds. Be obedient to your Lord and prostrate and bow with those who bow." This is from the news of the unseen which We reveal to you (Muhammad); you were not with them when they cast their pens to decide who should take charge of Mary.

3:45–48 — The Glad Tidings of Christ The angels said, "O Mary, Allah gives you glad tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary—held in honor in this world and the Hereafter and of those nearest to Allah. He will speak to the people in the cradle and in maturity and will be of the righteous." She said, "My Lord, how will I have a child when no man has touched me?" He said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is."

3:49–51 — The Miracles of Jesus He will be a messenger to the Children of Israel, saying: "I have come to you with a sign from your Lord. I design for you from clay the form of a bird, then I breathe into it and it becomes a bird by Allah's permission. I heal the blind and the leper, and I give life to the dead by Allah's permission. I inform you of what you eat and what you store in your houses. I come confirming the Torah which was before me and to make lawful some of what was forbidden to you. So fear Allah and obey me."

3:52–54 — The Disciples When Jesus sensed disbelief from them, he asked, "Who are my supporters in the cause of Allah?" The disciples (Hawariyun) said, "We are supporters of Allah. We have believed in Allah and testify that we are Muslims (submitting to Him)."

3:55–57 — The End of His Earthly Mission Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection." For the disbelievers, there is a severe punishment, but for the believers, their reward will be paid in full.

3:59–60 — The Similitude of Jesus and Adam Indeed, the likeness of Jesus near Allah is as the likeness of Adam. He created him from dust, then said to him, "Be," and he was. This is the truth from your Lord, so do not be among

the doubters.

3:64 — The Call to Common Ground Say, "O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

[Here is the essential Quranic perspective on the birth of Jesus (A.S.) and the status of Mary. Verse **3:59** is a powerful logical "Data Comparison." By comparing the miraculous birth of Jesus to the creation of Adam, the text provides a "Standardized Model" for understanding divine power—if Adam can exist without a father *or* mother, Jesus existing without a father is a consistent application of the "Be, and it is" protocol.]

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214. Jibrail and Mohammad

2:97 — The Bringer of Revelation Say (O Muhammad): "Whoever is an enemy to Gabriel—it is he who has brought this Scripture down upon your heart by Allah's permission, confirming what was before it (the Torah, Gospel, and Psalms) and as a guidance and glad tidings for the believers."

2:98 — Enmity Against the Divine Whoever is an enemy to Allah, His angels, His messengers, and Gabriel and

Michael—then indeed, Allah is an enemy to the disbelievers.

53:1–4 — Divine Inspiration By the star when it descends! Your companion (Muhammad) has not strayed, nor has he erred. Nor does he speak from his own inclination. It is not but a revelation revealed.

53:5–12 — The Vision of Strength He was taught by one of mighty power (Gabriel)—the one of great soundness. He rose to his true form while he was in the highest part of the horizon. Then he approached and came down, until he was at a distance of two bow-lengths or even nearer. And He (Allah) revealed to His servant what He revealed. The heart did not lie about what it saw. Will you then dispute with him about what he saw?

53:13–18 — The Sidratul Muntaha And he certainly saw him in another descent, at the Lote Tree of the Utmost Boundary (Sidratul Muntaha)—near it is the Garden of Refuge (Jannat al-Ma'wa). When there covered the Lote Tree that which covered it. The sight [of the Prophet] did not swerve, nor did it transgress [its limit]. He certainly saw of the greatest signs of his Lord. [**Note**: This refers to the night of Miraj, where the Prophet witnessed the celestial realities.]

81:19–24 — The Trustworthy Messenger Indeed, this (Quran) is the word of a noble messenger (Gabriel),

endued with power and held in honor before the Lord of the Throne. He is obeyed there [in heaven] and is trustworthy. And your companion (Muhammad) is not mad. He has certainly seen him (Gabriel) on the clear horizon. And he is not a withholder of the knowledge of the unseen.

[It is the "Transmission Protocol" of the Quran. These verses define the **security and integrity** of the message. Gabriel (A.S.) acts as the high-level **encrypted gateway**, ensuring that the data (revelation) passes from the "Lord of the Throne" to the "heart of the Prophet" without any packet loss or corruption.]

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215. Jinn

18:50 — The Origin of Iblis And remember when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the Jinn, so he disobeyed the command of his Lord.

46:29–32 — The Jinn Listen to the Quran

The Encounter: And remember when We directed toward you a group of Jinn, quietly listening to the Quran. When they stood in its presence, they said, "Listen in silence!" When it was finished, they returned to their people as warners.

The Message: They said, "O our people, indeed we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path."

The Call: "O our people, respond to the Caller of Allah and believe in Him; He will forgive your sins and protect you from a painful punishment. But whoever does not respond, he cannot escape Allah on earth, and he will have no protectors besides Him. Such are in manifest error."

72:1–5 — The Jinn's Testimony Say (O Muhammad): "It has been revealed to me that a group of Jinn listened and said, 'Indeed, we have heard an amazing Quran. It guides to the right way, so we have believed in it. And we will never associate with our Lord anyone. And [we believe] that the Majesty of our Lord is exalted; He has not taken a wife or a son. The foolish among us used to speak against Allah an atrocious lie. We had thought that mankind and Jinn would never speak a lie against Allah.'"

72:6–10 — Changes in the Celestial Realm

The Error of Man: "And there were men from among mankind who sought refuge in men from among the Jinn, so they [only] increased them in burden and arrogance."

The Guarded Heaven: "And we have sought [to reach] the heaven but found it filled with powerful guards and

burning flames (meteors). We used to sit there in stations for listening, but whoever listens now will find a burning flame lying in wait for him."

Uncertainty of Fate: "And we do not know whether evil is intended for those on earth or whether their Lord intends for them a right course."

72:11–15 — Diversity Among Jinn "And among us are the righteous, and among us are others; we are of various sects and ways. We have become certain that we can never escape Allah upon earth, nor can we escape Him by flight. When we heard the guidance (the Quran), we believed in it. Whoever believes in his Lord will not fear any loss or injustice. Among us are those who surrender to Allah (Muslims) and among us are the unjust. Those who surrender have sought out the right course, but the unjust will be fuel for Hell."

72:18–20 — Pure Worship "And the places of worship (Masjids) are for Allah [alone], so do not invoke anyone along with Allah. And when the Servant of Allah (Muhammad) stood up supplicating Him, they almost crowded over him in layers." Say (O Muhammad): "I only invoke my Lord and do not associate anyone with Him."

[This is one of the most mysterious "User Groups" mentioned in the scriptures. The Jinn represent a parallel "Operating System" to humanity—capable of choice, belief, and error.]

216. Judge

[This section of manuscript, **"Judge"** presents the ultimate resolution of all human affairs. It moves beyond worldly disputes to the concept of an Absolute Authority—one characterized by both the speed of a "swift accountant" (**6:62**) and the unwavering patience required for "best judgment" (**10:109**).]

2:210 ...And to Allah [all] matters are returned [for a final decision].

6:62 ...Unquestionably, His is the judgment, and He is the swiftest of accountants.

10:109 ...And be patient until Allah judges. And He is the best of judges.

95:8 Is not Allah the most just of judges?

[The rhetorical question in **95:8** is a powerful intellectual anchor for **philosophical study**. It suggests that the human sense of justice is merely a shadow of a much larger, "Most Just" reality.]

217. Judgment and Justice

[This section of manuscript, **"Judgment and Justice"** serves as a powerful ethical mandate. It establishes that justice is not

merely a legal procedure but a spiritual obligation that must transcend personal bias, family ties, and even enmity toward others. It posits that the ultimate purpose of divine revelation is to provoke deep reflection (**38:29**) and the practical application of fairness in human affairs.]

4:58 ...And when you judge between people, judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

4:135 O you who have believed, be persistently standing firm in justice, as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, of what you do, Acquainted.

5:8 O you who have believed... do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

5:42 ...And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

38:28 Or should we treat those who believe and do righteous deeds like corrupters upon the earth? Or should we treat those who fear Allah like the wicked?

38:29 [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

42:15 ...Say, "I have believed in whatever Scripture Allah has revealed, and I have been commanded to do justice among you..."

68:35–36 Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?

Reminder 25

38:17 ...And remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned [to Allah].

38:26 [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [personal] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

38:27 And We did not create the heaven and the earth and that between them without purpose. That is the

assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

[The instruction in **4:135** to stand for justice "even if it be against yourselves" is a rigorous standard for this study. It suggests that "Truth" is an objective reality that exists independently of our personal interests.]

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218. Judgment and Nation/Mankind

10:44 — Divine Justice Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.

10:46 — The Return to Allah Whether We show you (O Muhammad) some of what We promise them (of punishment) or We cause you to die, to Us is their return; then Allah is a witness over what they do.

10:47 — A Messenger for Every Nation And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged.

10:48–49 — The Appointed Term And they say, "When is this promise [of punishment], if you should be truthful?" Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, they will not remain

behind an hour, nor will they precede [it]."

10:50–52 — The Arrival of Punishment Say, "Have you considered: if His punishment should come to you by night or by day, for what [aspect] of it would the criminals be impatient? Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] impatient for it!" Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

10:53 — The Certainty of Truth And they ask you to inform them, "Is it true?" Say, "Yes, by my Lord. Indeed, it is the truth; and you will not cause failure [to Allah]."

10:54 — The Futility of Ransom And if each soul that had wronged possessed everything on earth, it would [offer to] ransom itself with it. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged.

10:55–56 — Sovereignty of Allah Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know. He gives life and causes death, and to Him you will be returned.

18:55 — The Obstacle to Belief And nothing has prevented the people from believing when guidance

came to them and from asking forgiveness of their Lord except that there [must] befall them the precedent of the former peoples or that the punishment should come [directly] before them.

25:60 — Arrogance in Rejection And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

25:77 — The Value of Prayer Say, "My Lord would not care for you were it not for your prayer/supplication." But you have denied [the truth], so the [judgment] is going to be inevitable.

30:31 — Turning in Repentance [Adhere to the truth], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah.

[Here is a series of verses that act as a "Legal Framework" for human existence. Verse 10:47 is a critical point—it highlights the Universal Distribution of guidance. No nation is left without a "Messenger" (or a source of truth), ensuring that the final "Judgment" is based on clear evidence and fair "System Logs."]

219. Judgment and Pleading

[This section of manuscript, **"Judgment and Pleading"** addresses a critical aspect of judicial ethics: the danger of defending the indefensible. It uses a historical context—where a believer was favored over a non-believer based on superficial evidence despite being in the wrong—to establish that Truth must always override tribal or religious loyalty.]

4:105 Indeed, We have revealed to you the Book in truth so that you may judge between the people by that which Allah has shown you. And do not be an advocate for the deceitful.

[Note: This refers to a specific case involving a dispute between a Muslim and a Jew. Initially, based on the presented evidence and support, the verdict seemed to favor the Muslim. However, it was later revealed that the Muslim was actually in the wrong. These verses were revealed to correct the situation.]

4:106 And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

4:107 And do not argue on behalf of those who deceive themselves. Indeed, Allah does not love one who is a habitual betrayer and sinner.

4:108 They conceal [their evil intentions] from the people, but they cannot conceal them from Allah, for He is with them when they spend the night in such as He

does not approve of speech. And Allah ever encompasses what they do.

4:109 Here you are—those who argue on their behalf in [this] worldly life—but who will argue with Allah on their behalf on the Day of Resurrection, or who will then be their representative?

4:110 And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

4:111 And whoever earns a sin only earns it against himself. And Allah is ever Knowing and Wise.

4:112 But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

[The psychological warning in **4:108** about people "concealing from others but not from Allah" is a sharp observation for this study. It highlights the futility of maintaining a false public persona when the objective "Truth" is already recorded.]

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220. Killing and Retaliation

[This section of manuscript, **"Killing and Retaliation"** establishes the sanctity of life and the rigorous legal

framework required to prevent the cycle of violence. It introduces the concept of **Qisas** (proportionality /retribution) not as an excuse for more bloodshed, but as a mechanism for preserving life and social order, while emphasizing that mercy and financial compensation are preferred paths for those seeking relief.]

2:178 O you who have believed, prescribed for you is legal retribution for those murdered—the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, then there should be a suitable follow-up and payment to him [the heir] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

2:179 And there is for you in legal retribution [saving of] life, O you of understanding, that you may become righteous.

2:217 ...And oppression/persecution is greater [a sin] than killing...

3:21–22 Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people—give them tidings of a painful punishment. They are the ones whose deeds will become worthless in this world and the Hereafter, and for them there will be no helpers.

4:92 And it is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake—then the freeing of a believing slave and a compensation payment [blood money] presented to the deceased's family [is required], unless they give [it as] charity. [Detailed rules follow for victims from enemy or allied tribes]. And whoever does not find [the means]—then a fast for two months consecutively, [as] repentance to Allah. And Allah is ever Knowing and Wise.

4:93 But whoever kills a believer intentionally—his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

17:30–31 Indeed, your Lord extends provision for whom He wills and restricts [it]... And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

17:33 And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly—We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

22:60 ...Whoever has retaliated with the like of that with which he was harmed and then is tyrannized again—Allah will surely aid him. Indeed, Allah is Pardoning and

Forgiving.

25:68 [The faithful servants are] those who do not kill the soul which Allah has forbidden, except by right... and whoever does that shall meet a penalty.

[The logic in **2:179**—that there is "life in retribution"—is a striking **philosophical paradox**. It suggests that by establishing a strict and fair penalty, the state deters future crimes, thereby preserving the lives of potential victims.]

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221. Kindness

[This section of manuscript, **"Kindness"** provides a profound definition of true faith. It suggests that spiritual practices, such as prayer, are empty if they aren't accompanied by a heart that cares for the vulnerable. The text warns against "outward shows" of worship that lack the substance of "small kindnesses" (**107:7**).]

107:1 Have you seen the one who denies the Recompense [the Way/Religion]?

107:2 For that is the one who drives away the orphan with harshness,

107:3 And does not encourage the feeding of the poor.

107:4 So woe to those who pray,

107:5 [But] who are heedless of their prayer—

107:6 Those who make a show [of their deeds],

107:7 But withhold [even] small kindnesses [neighborly assistance].

[The irony in **107:6–7**—performing the grand ritual but failing at the "small kindness"—is a sharp psychological insight for **philosophical study**. It suggests that the "Truth" of a person's character is found in the micro-interactions, not just the macro-beliefs.]

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222. Knower

[This section of manuscript, **"Knower"** explores the concept of Divine Omniscience. It presents a world where nothing is lost and nothing is private—from the microscopic falling of a leaf to the hidden biological processes of the womb. It suggests that "Truth" is not just what is visible, but a comprehensive data set that encompasses every secret thought and every future event.]

6:3 And He is Allah in the heavens and on the earth. He knows your secrets and what you utter, and He knows what you earn.

6:59 ...And there falls not a leaf but that He knows it. And no grain is there within the darkness of the earth and no moist or dry [thing] but that it is [written] in a clear record.

6:80 ...My Lord has encompassed all things in knowledge. Then will you not remember?

13:8 Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.

13:9–10 [He is] Knower of the unseen and the witnessed; the Grand, the Exalted. It is the same [to Him] whether any of you conceals his speech or declares it, and whether he is hidden by night or goes forth freely by day.

13:11 For each one are successive [angels] before and behind him who guard him by the decree of Allah...

20:98 ...He has encompassed all things in knowledge.

24:64 Unquestionably, to Allah belongs whatever is in the heavens and the earth. He knows that [condition] which you are on. And the Day they are returned to Him, He will inform them of what they did. And Allah is Knowing of all things.

31:34 Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

41:47 ...And no fruit emerges from its sheath nor does

any female conceive or give birth except with His knowledge...

47:19 ...And Allah knows your movement and your resting place.

64:4 He knows what is in the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.

64:18 Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

67:13–14 And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts. Does He who created not know, while He is the Subtle, the Acquainted?

[The rhetorical question in **67:14**—"Does He who created not know?"—is a cornerstone for **philosophical study**. It argues that the Creator of a system must, by definition, possess the "source code" of that system.]

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223. Language and Significance

[This section of manuscript, **"Language and Significance"** explores the vital role of communication in human history. It establishes that language is not just a tool for survival but a "sign" of divine diversity (**30:22**). The text emphasizes that for a message to have "significance," it must be delivered in the

native tongue of its audience to ensure total clarity and "ease" of understanding (**14:4**, **44:58**).]

14:4 And We did not send any messenger except [speaking] in the language of his people to state clearly for them. Then Allah sends astray whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

30:22 And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

43:3 Indeed, We have made it an Arabic Quran that you might understand.

44:58 And We have only made it [the Book] easy in your tongue that they might be reminded.

[The observation in **30:22**—that the "diversity of languages" is a sign for those of knowledge—is a cornerstone for this study. It suggests that linguistic differences are not barriers to be overcome, but wonders to be studied.]

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224. Lawful-Unlawful

[This section of manuscript, **"Lawful-Unlawful"** focuses on the inherent mercy within divine regulations. It argues that the purpose of the law is to "lighten the burden" (**4:28**) and

provide a "clear path" (**2:185**) rather than to impose hardship. The text specifically critiques the human tendency to arbitrarily label things as "forbidden" without authority, reminding us that all "good things" are made lawful for the benefit of mankind.]

2:185 ...Allah intends for you ease and does not intend for you hardship...

4:27 Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

4:28 And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

5:4 They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you teach as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.

5:5 This day [all] good foods have been made lawful for you, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have

given them their due compensation [mahr], desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith—his work has become worthless, and he, in the Hereafter, will be among the losers.

10:58 Say, "In the bounty of Allah and in His mercy—in that let them rejoice; it is better than what they accumulate [of wealth]."

10:59 Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] unlawful and [some] lawful?" Say, "Has Allah permitted you [to do so], or do you invent [lies] about Allah?"

10:60 And what will be the supposition of those who invent lies about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful.

[The psychological insight in **4:28**—that "mankind was created weak"—is a vital context for this **philosophical study**. It suggests that the "Truth" of our nature requires a system that is flexible and merciful, rather than one of rigid, impossible perfection.]

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225. Lead-Authority and Power

[This section of manuscript, **"Lead-Authority and Power"**

defines the source and purpose of governance. It presents a clear hierarchy: ultimate power belongs to the Creator (**35:10**), while human authority is a temporary trust granted to the righteous to establish prayer, justice, and social welfare (**22:41**). The text warns that power given to the unrighteous is not a blessing but a means of their own downfall (**3:178**).]

2:124 And [recall] when Abraham was tried by his Lord... He said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

2:165 ...And if only they who have wronged would consider [now] when they see the punishment, that all power belongs to Allah and that Allah is severe in punishment.

3:178 And let not those who disbelieve ever think that because We extend their time [in power] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.

4:59 O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

4:139 Those who take disbelievers as allies instead of the believers. Do they seek with them honor/power? Indeed,

honor belongs to Allah entirely.

7:128 ...Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.

10:65 ...Indeed, honor and power belong to Allah entirely. He is the Hearing, the Knowing.

21:105 And We have already written in the book [Psalms] after the [previous] mention that the land is inherited by My righteous servants.

21:106 Indeed, in this [Quran] is notification for a worshipping people.

22:40 ...And Allah will surely support those who support Him [His cause]. Indeed, Allah is Powerful and Exalted in Might.

22:41 [Those are] they who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

24:53 And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in the cause of Allah]. Say, "Do not swear. [Your] obedience is known. Indeed, Allah is Acquainted with that which you do."

24:55 Allah has promised those who have believed

among you and done righteous deeds that He will surely grant them succession [authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security...

24:56 And establish prayer and give zakah and obey the Messenger that you may receive mercy.

24:57 Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge is the Fire, and wretched is the destination.

35:10 Whoever desires honor [through power]—then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it...

[The principle in **22:41**—that authority is validated by the "good work" of establishing welfare—is a profound thesis for this study. It suggests that power is not an end in itself but a tool for social stability.]

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226. Lead-Authority and Blame

14:21 — The Dialogue of the Weak and the Arrogant
And they will all appear before Allah together. The weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the

punishment of Allah?" They will reply, "Had Allah guided us, we would have guided you. It is all the same for us now whether we show intolerance or show patience; there is for us no place of escape."

14:22 — Satan's Final Speech And when the matter has been concluded, Satan will say, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; rather, blame yourselves. I cannot help you, nor can you help me. Indeed, I deny your former association of me with Allah. Indeed, for the wrongdoers is a painful punishment."

33:66–68 — Regret of the Followers The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger!" And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] path. Our Lord, give them double the punishment and curse them with a great curse."

38:59–61 — Mutual Recrimination in Hell [The leaders will be told], "This is a company bursting in with you. No welcome for them! Indeed, they will burn in the Fire." The followers will say, "No, it is you! No welcome for you! It is you who brought this upon us—and wretched is the settlement." They will say, "Our Lord, whoever brought

this upon us—increase for him double the punishment in the Fire."

38:62–64 — The Missing "Wicked" Ones And they will say, "Why do we not see men whom we used to count among the worst [wicked]? Did we take them in mockery [unjustly], or have our eyes failed to perceive them?" Indeed, that is the truth—the quarreling of the people of the Fire.

[Here it highlights a fascinating psychological dynamic: the "Blame Game." These verses serve as a warning about **Personal Accountability**. In any "Hierarchy of Authority"—whether in a corporation, a political movement, or even a research group—these verses argue that "I was just following orders" is not a valid security clearance for the soul.]

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227. Lewdness

[This section of manuscript, **"Lewdness"** addresses the preservation of social and familial integrity. It defines lewdness not just as personal misconduct, but as a violation of "firm covenants" (**4:21**) and the natural order. The text uses the historical narrative of the people of Lot to illustrate that when a society abandons established moral boundaries in favor of excess, it faces a total collapse of its protective foundations.]

4:20 But if you want to replace one wife with another and

you have given one of them a great amount [of gold/wealth], do not take [back] from it anything. Would you take it in injustice and manifest sin?

4:21 And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

4:22 And do not marry those [women] whom your fathers married, except what has already passed. Indeed, it was ever an immorality (lewdness), a hateful act, and an evil way.

Reminder 26

7:80 And [We sent] Lot when he said to his people, "Do you commit such immorality (lewdness) as no one has preceded you with from among the worlds?"

7:81 "Indeed, you approach men with desire instead of women. Rather, you are a transgressing people."

7:82 But the answer of his people was only that they said, "Evict them from your city! Indeed, they are people who keep themselves pure."

7:83 So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].

7:84 And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

[Note: This historical event describes the total destruction of a society that rejected Lot's warnings, choosing to exile the righteous rather than reform their conduct.]

[The concept of the "solemn covenant" in **4:21** is a vital point for this study. It suggests that human relationships are built on more than just emotion; they are legal and spiritual contracts that demand honor.]

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228. Life of the World

[This section of manuscript, **"Life of the World"** provides a grounding philosophical perspective on the transience of existence. It uses the vivid imagery of a lush garden that suddenly withers to illustrate that material success is a temporary "mirage" (**3:185**). These verses emphasize that while we labor in this world, only the "enduring good deeds" (**18:46**) carry permanent value.]

3:185 Every soul will taste death... and the life of this world is nothing but the enjoyment of delusion [a mirage].

10:23 ...O mankind, your injustice is only against yourselves. [It is the] enjoyment of worldly life; then to Us is your return...

10:24 The example of [this] worldly life is like rain which

We send down from the sky, and the vegetation of the earth mingles with it [and grows], from which men and livestock eat. Until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest mown down, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

18:45 And present to them the example of the life of this world, [its being] like water which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Capability.

18:46 Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

21:111 And I know not; perhaps it [this life] is a trial for you and enjoyment for a time.

31:33 O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth. So let not the worldly life delude you and be not deceived about Allah by the Deceiver.

35:5 O mankind, indeed the promise of Allah is truth. So let not the worldly life delude you and let not the Deceiver deceive you about Allah.

36:44 ...[The life of the world!] It is but a provision for a time, from Us.

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229. Life of the World and Hereafter

[This section of manuscript, **"Life of the World and Hereafter"** serves as a comparative study of value. It acknowledges that human nature is naturally drawn to beauty, family, and wealth (**3:14**), but it redefines these as temporary "comforts" compared to the "permanent home" of the Hereafter. For a researcher dedicated to the "Truth," these verses suggest that the ultimate reality is not found in what we accumulate, but in the integrity of our actions and our "good speech" (**35:10**).]

3:14 Beautified for mankind is the love of that which they desire—of women and children, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

3:15 Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and

approval from Allah. And Allah is Seeing of [His] servants."

3:16–17 Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire." They are the patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.

4:77 ...Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

6:32 And the worldly life is nothing but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?

13:26 Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

29:64 And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter—that is the [true] life, if only they knew.

40:39 ...O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter—that is the home of [permanent] settlement.

The Message by A Z M Alamgir

57:20 Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children—like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And the worldly life is not but the enjoyment of delusion.

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230. Losers

[In this section of manuscript, **"Losers"** the text defines true failure not as a lack of material wealth, but as the loss of one's spiritual and intellectual integrity. It suggests that those who prioritize the temporary over the eternal, or who knowingly choose falsehood over "Truth," essentially sabotage their own labor.]

5:5 ...And whoever denies the faith—his work has become worthless, and he, in the Hereafter, will be among the losers.

16:106 Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment.

16:107 That is because they preferred the worldly life over the Hereafter, and Allah does not guide the disbelieving people.

16:108 Those are the ones over whose hearts and hearing and sight Allah has set a seal, and it is those who are the heedless.

16:109 Assuredly, it is they, in the Hereafter, who will be the losers.

40:78 ...So when the command of Allah comes, it will be concluded in truth, and the followers of falsehood will then be the losers.

[The psychological description in **16:108**—of the "seal" over the heart, hearing, and sight—is a profound concept for this **philosophical study**. It suggests that when a person consistently ignores the "Truth," they eventually lose the capacity to perceive it altogether.]

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231. Love and Mercy

[This section of manuscript, **"Love and Mercy"** explores the spiritual and social bond that holds a community and a family together. It suggests that true affection is not a commodity that can be bought with all the wealth on earth (**8:63**), but is a divine gift designed to provide "peace" and "mercy" (**30:21**) between individuals.]

8:63 And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

30:21 And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

[The psychological depth of **8:63**—that no amount of material spending can manufacture genuine human "affection"—is a powerful thesis for this **philosophical study**. It suggests that the "Truth" of a relationship is found in a shared spiritual frequency rather than economic exchange.]

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232. Mankind

[This section of manuscript, **"Mankind"** provides an extensive psychological and spiritual profile of the human condition. It explores the dualities of our nature: our capacity for deep sacrifice and faith (**2:207**) versus our tendencies toward arrogance, restlessness (**17:11**), and ingratitude when faced with prosperity (**17:83**, **41:51**). It serves as a reminder that regardless of our worldly "achievements," our ultimate return and accountability are inevitable (**84:6**).]

2:21 O mankind, worship your Lord, who created you and those before you, that you may become righteous.

2:204–206 And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hell, and wretched is the resting place.

2:207 And of the people is he who sells himself, seeking the approval of Allah. And Allah is kind to [His] servants.

2:208–209 O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. But if you slip after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.

2:213 Mankind was [once] one community; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed...

2:214 Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their]

messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

7:10 And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

7:30 A group He guided, and a group deserved [to be in] error. Indeed, they [the latter] had taken the devils as allies instead of Allah while they thought that they were guided.

7:181 And among those We created is a community which guides by truth and by it establishes justice.

10:23 ...O mankind, your injustice is only against yourselves. [It is the] enjoyment of worldly life; then to Us is your return...

17:11 And man supplicates for evil as he supplicates for good, and man is ever hasty.

17:83–84 And when We bestow favor upon man, he turns away and distances himself; and when evil touches him, he is ever despairing. Say, "Each works according to his manner [disposition], but your Lord is most knowing of who is best guided in way."

35:3 O mankind, remember the favor of Allah upon you.

Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

35:5 O mankind, indeed the promise of Allah is truth. So let not the worldly life delude you and let not the Deceiver deceive you about Allah.

35:15–16 O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy. If He willed, He could do away with you and bring forth a new creation.

41:49–51 Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing. And if We let him taste mercy from Us after adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur..." But when We bestow favor upon man, he turns away and distances himself; but when evil touches him, he is full of lengthy supplication.

42:48 ...And indeed, when We let man taste mercy from Us, he rejoices at it; but if evil afflicts them because of what their hands have put forth, then indeed, man is ungrateful.

82:6–9 O mankind, what has deceived you concerning your Lord, the Generous, Who created you, fashioned

you, and proportioned you? Into whatever form He willed has He assembled you. No! But you deny the Recompense.

84:6 O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.

[The psychological observation in **17:84**—that "each works according to his manner"—is a fascinating focal point for this **philosophical study**. It suggests that while there is a universal human nature, our individual paths are shaped by our personal dispositions.]

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233. Mankind and Reminder

80:17–23 — The Ingratitude of Man Perished be man! How ungrateful he is! Let him consider from what He created him. From a sperm-drop He created him and proportioned him; then He eased the way for him; then He causes his death and provides a grave for him. Then when He wills, He will resurrect him. No! Man has not yet accomplished what He commanded him.

86:4–14 — Creation and Accountability There is no soul but that it has over it a guardian. So let man observe from what he was created. He was created from a fluid, ejected, emerging from between the backbone and the ribs. Indeed, Allah is able to return him to life. The Day

when secrets will be examined, he will have no power or helper. Indeed, the Quran is a decisive word, and it is not an amusement.

87:9–19 — The Benefit of the Reminder So remind, if the reminder should benefit. He who fears Allah will pay heed, but the wretched one will avoid it—he who will enter the Great Fire, where he will neither die nor live. He has certainly succeeded who purifies himself and remembers the name of his Lord and prays. But you prefer the worldly life, while the Hereafter is better and more enduring. Indeed, this is in the former scriptures, the scriptures of Abraham and Moses.

88:21–26 — The Role of the Warner So remind, (O Muhammad); you are only a warner. You are not over them a controller. But he who turns away and disbelieves—then Allah will punish him with the greatest punishment. Indeed, to Us is their return; then indeed, upon Us is their account.

89:15–30 — Trials of Wealth and the Content Soul

The Test: And as for man, when his Lord tries him and honors him and favors him, he says, "My Lord has honored me." But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

The Reality: No! But you do not honor the orphan and

you do not encourage one another to feed the poor. And you consume inheritance, devouring it altogether, and you love wealth with immense love.

The End: No! When the earth has been leveled-pounded and crushed, and your Lord has come and the angels, rank upon rank, and brought [within view] that Day is Hell—that Day man will remember, but how [i.e., what use] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."

The Content Soul: [To the righteous it will be said], "O attained peace of the soul, return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise."

90:4–20 — The Two Paths We have certainly created man into hardship. Does he think that never will anyone have power over him? He says, "I have squandered vast wealth." Does he think that no one has seen him? Have We not made for him two eyes, and a tongue and two lips, and shown him the two ways (good and evil)? But he has not broken through the difficult pass. And what can make you know what is the difficult pass? It is the freeing of a slave or feeding on a day of severe hunger an orphan of near relationship or a needy person in misery—and then being among those who believe and advise one another to patience and advise one another to compassion. Those are the companions of the right. But those who

disbelieve in Our signs—those are the companions of the left. Over them will be a fire closed in.

92:1–21 — Diversity in Effort By the night when it covers and by the day when it appears, and by He who created the male and female—indeed, your efforts are diverse. As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty. And his wealth will not avail him when he falls into ruin. Indeed, [it is] upon Us to guide.

95:4–8 — The Best Stature We have certainly created man in the best of statures; then We return him to the lowest of the low, except for those who believe and do righteous deeds, for they will have a reward uninterrupted. So what yet causes you to deny the Recompense? Is not Allah the most just of judges?

103:1–3 — The Lesson of Time By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

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234. Marriage

[This section of manuscript, **"Marriage"** provides the legal

and ethical framework for domestic life. It emphasizes that marriage is built on faith and shared values rather than mere attraction (**2:221**). The text highlights the importance of justice, particularly regarding the financial rights of women (*Mahr*) and the fair treatment of orphans and multiple wives (**4:3, 4:129**). Ultimately, it views marriage as a path toward "gardens and forgiveness" rather than "the fire" of exploitation.]

2:221 And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry [your women] to polytheistic men until they believe. And a believing slave is better than a polytheist, even though he might attract you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

4:3 And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

4:4 And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

4:23 Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already passed. Indeed, Allah is ever Forgiving and Merciful.

4:24 And [also prohibited are] all married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. Indeed, Allah is ever Knowing and Wise.

4:25 And whoever among you cannot [afford] to marry free believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You are of one another. So marry them with the permission of their people and give them their due compensation according

to what is reasonable. [They should be] chaste, neither of those who commit unlawful intercourse nor those who take [secret] lovers... But to be patient is better for you. And Allah is Forgiving and Merciful.

4:128 And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

4:129 And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

4:130 But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And Allah is ever Encompassing and Wise.

24:32 And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.

24:33 But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them

from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

[The focus on "justice" (**4:3**) and "settlement" (**4:128**) within the home is a core element of **social and philosophical study**. It emphasizes that even the most private relationships must be governed by a sense of "Truth" and fairness.]

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235. Measure

[This section of manuscript, **"Measure"** explores the precision of the universe. It shifts from the physical act of "giving full measure" in trade (**17:35**) to the metaphysical reality that everything exists in a calculated proportion (**13:8**). It also introduces the concept of **Relative Time**, noting that a single day in the divine realm equates to a thousand years of human reckoning (**22:47**).]

13:8 ...And everything with Him is by due measure.

17:35 And give full measure when you measure, and

weigh with an even [accurate] balance. That is best and most commendable in the end.

22:47 ...And indeed, a day with your Lord is like a thousand years of those which you count.

32:5 He directs the matter from the heaven to the earth; then it will ascend to Him in a Day the extent of which is a thousand years of those which you count.

65:3 ...Allah will accomplish His purpose. Allah has already set for everything a [determined] measure/proportion.

[The scientific depth of **13:8**—that everything is "by due measure"—is a cornerstone for this **philosophical and social study**. It suggests that the "Truth" is governed by a structural logic.]

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236. Meeting with Allah

[This section of manuscript, **"Meeting with Allah"** emphasizes the inevitable accountability that follows our worldly actions. It categorizes the "losers" (**6:31**) as those who deny this future meeting and seek total security in the temporary life of this world (**10:7**). These verses suggest that every "good deed" (**18:110**) is a preparation for an appointment that is "near" (**29:5**).]

2:223 ...And [know that you will one day] meet Him. And give good tidings to the believers [O Muhammad].

6:31 Those will have lost who deny the meeting with Allah...

10:7–8 Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein... their abode will be the Fire because of what they used to earn.

10:11 And if Allah were to hasten for the people the evil [they earned] as He hastens for them the good, their term would have been ended for them. But We leave those who do not expect the meeting with Us in their transgression, wandering blindly.

18:110 ...So whoever would hope for the meeting with his Lord—let him do righteous work and not associate in the worship of his Lord anyone.

29:5 Whoever should hope for the meeting with Allah—indeed, the term [decreed] by Allah is coming. And He is the Hearing, the Knowing.

[The psychological state described in **10:7**—of feeling "secure" solely in worldly life—is a profound subject for this **philosophical and social study**. It suggests that a person's worldview is radically different when they account for an ultimate "meeting" vs. when they believe this life is the final destination.]

237. Men of Understanding

[This section of manuscript, **"Men of Understanding"** defines the intellectual and spiritual characteristics of those who truly perceive reality. It describes them as individuals who combine constant remembrance with deep scientific and philosophical reflection (**3:191**). These verses emphasize that the study of the universe—from the rotation of the night and day to the colors of the mountains—is a path toward recognizing the "Truth" and attaining "high ranks" of honor (**58:11**).]

3:190 Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

3:191 Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."

3:192 "Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers."

3:193 "Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous."

3:194 "Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

13:19 Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding.

13:20–22 Those who fulfill the covenant of Allah and do not break the contract... And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - for those will have the good final residence.

13:23–24 Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], "Peace be upon you for what you patiently endured. And excellent is the final home."

13:25 But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth - for them is the curse, and for them is the unhappy abode.

35:27–28 Have you not seen that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

39:17–18 ...So give good tidings to My servants who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

39:21 Have you not seen that Allah sends down water from the sky and guides it through springs [and sources] in the earth; then He brings forth thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

39:22 Is one whose breast Allah has expanded to accept Islam and he is upon a light from his Lord [like one whose heart is closed]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

58:11 ...Allah will raise those who have believed among you and those who were given knowledge, by degrees [ranks]. And Allah is Acquainted with what you do.

238. Menstruation

[This section of manuscript, **"Menstruation"** provides essential guidance on physical health and marital boundaries. It frames this natural cycle as a period of "discomfort" or "ailment" that requires temporary restraint and a focus on "purity." This verse highlights the balance between natural biological processes and the "firm covenants" of a relationship.]

2:222 And they ask you about menstruation. Say, "It is an ailment (discomfort), so keep away from women during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them as Allah has ordained for you." Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.

[The emphasis on "purity" (**2:222**) is a central theme in this **philosophical and social study**. It suggests that maintaining boundaries during times of "discomfort" is an act of respect and integrity.]

239. Meraj and Portent

[This section of manuscript, **"Meraj and Portent"** captures one of the most profound metaphysical journeys in history. It

describes the **Isra** (the night journey) as a divine sign intended to show the "servant" the vastness of the unseen realm. This verse serves as a reminder that "Truth" often lies beyond the immediate physical horizon, requiring a journey of both the mind and the spirit to fully perceive.]

17:1 Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

[Note on Meraj: This refers to the Night Journey. The event took place in 620 AD, one year before the Hijrah. The Angel Jibril (Gabriel) took the Great Prophet from Makkah to Jerusalem on a transport named 'Buraq.' There, he performed prayers with the other Prophets. Subsequently, he was taken to the heavens, where he met the great Prophets in various celestial spheres. During this journey, he was shown both Paradise and Hell.]

[The concept of a "Night Journey" (**17:1**) to see "signs" is a powerful metaphor for this study. Much like the Prophet was shown the unseen realms to understand the divine order.]

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240. Mercy of Allah

[This section of manuscript, **"Mercy of Allah"** provides a powerful conclusion to the value system you have been exploring. It asserts that spiritual grace and divine forgiveness

are far more valuable than any material accumulation (**43:32**). These verses suggest that the ultimate "profit" of one's labor is not found in the collection of wealth or status, but in the mercy that accompanies a life of integrity.]

3:157 And if you are killed in the cause of Allah or die—then forgiveness from Allah and mercy are better than whatever they accumulate [in this world].

43:32 ...But the mercy of your Lord is better than whatever they accumulate.

[The comparison in **43:32**—that mercy is "better than what they accumulate"—is a profound insight for this **philosophical and social study**. It suggests that the "Truth" is not found in the quantity of material gain but in the quality of the mercy of the creator.]

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241. Messenger

[This segment of manuscript, **"Messenger"** examines the nature and ethical boundaries of divine leadership. It establishes that messengers are not to be worshiped as deities, but are instead dedicated teachers of the Scripture (**3:79**). These verses emphasize that the messenger's role is one of absolute integrity and transparency—acting as a "warner" to ensure mankind has no excuse for ignorance before the Divine (**4:165**).]

2:253 Those messengers—some of them We caused to

exceed others [in merit]. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit (Holy Spirit)...

3:79 It is not for a human [prophet] to whom Allah has given the Scripture and authority and prophethood to then say to the people, "Be my servants instead of Allah," but rather, "Be faithful servants of the Lord because of what you have taught of the Scripture and because of what you have studied."

3:80 Nor could he order you to take the angels and prophets as lords. Would he order you to disbelieve after you had submitted to Allah?

3:161 It is not [attributable] to any prophet that he would act unfaithfully [or deceive]. And whoever deceives will come with what he took on the Day of Resurrection. Then every soul will be compensated for what it earned, and they will not be wronged.

3:179 ...[But] Allah chooses of His messengers whom He wills [to inform of the unseen].

4:165 [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah

Exalted in Might and Wise.

5:99 Not upon the Messenger is [responsibility] except notification. And Allah knows what you reveal and what you conceal.

6:48 And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms—there will be no fear concerning them, nor will they grieve.

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242. Messenger and A Mortal

16:43 — Humans as Messengers And We sent not before you (O Muhammad) except men to whom We revealed [the message]. So ask the people of the message (scholars of earlier scriptures) if you do not know. [**Note**: This was revealed in response to the Meccan pagans who questioned how a human could be a messenger from Allah.]

17:94–95 — The Logic of Human Guidance And nothing prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human as a messenger?" Say: "If there were angels walking securely on the earth, We would have sent down to them from the heaven an angel as a messenger." [**Note**: This addresses the unreasonable expectations of

people regarding the nature of divine guidance.]

21:7–8 — The Mortality of Messengers And We sent not before you, except men to whom We inspired. So ask the people of the previous reminders if you do not know. And We did not create them with bodies that did not eat food, nor were they immortal.

25:7 — The Skepticism of the Disbelievers And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel to be a warner with him?"

25:20 — The Precedent of the Past And We did not send before you any of the messengers except that they surely ate food and walked in the markets. ...

[The manuscript highlights that the "Hardware" of a messenger—their physical body—must be compatible with the "Environment" of the people they are sent to lead.]

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243. Migration

4:97 — The Accountability of Staying in Oppression Indeed, those whom the angels take in death while they are wronging themselves—the angels will say, "In what condition were you?" They will say, "We were oppressed and helpless in the land." The angels will say, "Was not the earth of Allah spacious enough for you to emigrate

therein?" For those, their refuge is Hell—and evil it is as a destination!

4:98–99 — The Exception for the Truly Weak Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way. For those, it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

4:100 — The Reward for Migration And whoever emigrates for the cause of Allah will find on the earth many locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him—his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

16:41–42 — Comfort for the Exiled And those who emigrated for Allah after they had been wronged—We will surely settle them in this world in a good place, and the reward of the Hereafter is greater, if only they could know. [These are] those who at times of trial remained patient and put their trust in their Lord.

16:110 — Mercy After Struggle Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient—indeed, your Lord, after that, is Forgiving and Merciful.

28:85 — The Promise of Return Indeed, He who imposed upon you the Quran will surely take you back to a place of return (home)...

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244. Migration and Relationship

8:74 — The True Believers Those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided—it is they who are the believers, truly. For them is forgiveness and noble provision.

8:75 — Re-establishing Social Ties And those who believed later and emigrated and fought with you—they are of you. But those of blood relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things. [**Note**: After the migration to Medina, a bond of brotherhood was established between the Emigrants (Muhajir) and the Helpers (Ansar). This verse clarified that while they were brothers in faith, legal inheritance would still follow bloodlines.]

[Here it is documented a pivotal shift in Islamic history—the transition from a persecuted minority to an organized society. Verse 4:97 acts as a powerful "Command of Mobility." It suggests that if a "System" (environment) becomes too corrupted or restrictive, the user has an obligation to find a more "Spacious" platform.]

245. Mohammad

[This section of manuscript, "Mohammad" discusses the arrival of Prophet Muhammad (PBUH), his purpose, and the significance of following his guidance. It begins with the historic prayer of Ibrahim (A.S.) in 2:129, where he asked for a Messenger who would teach the Scripture and Hikmah (Wisdom). It is noticiable that the acquisition of knowledge and spiritual development (Tazkiyah) are described as the core pillars of Prophethood.]

2:127 And [remember] when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed], "Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing."

2:129 "Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Scripture and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

2:151 Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Scripture and wisdom and teaching you that which you did not know.

2:152 So remember Me; I will remember you. And be grateful to Me and do not deny Me.

2:252 ...And indeed, you, [O Muhammad], are from among the messengers.

3:164 Allah has surely conferred favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Scripture and wisdom, although they had been before in manifest error.

4:64 And We did not send any messenger except to be obeyed by permission of Allah...

4:69 And whoever obeys Allah and the Messenger—those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.

4:70 That is the bounty from Allah, and sufficient is Allah as Knower.

4:80 He who obeys the Messenger has obeyed Allah; but those who turn away—We have not sent you [O Muhammad] over them as a guardian.

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258. Monasticism

[This section of manuscript, **"Monasticism"** addresses the human tendency to invent extreme forms of devotion that

were not originally commanded. It highlights that while humility and mercy were divinely placed in the hearts of the followers of Jesus (**57:27**), the practice of total world-renunciation was a human innovation. This verse suggests that true "Truth" is found in balance rather than in withdrawing from society.]

57:27 ...Then We sent following them Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy. But monasticism, which they innovated; We did not prescribe it for them except [that they did it] only seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

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259. Muslim

[This section of manuscript, **"Muslim"** defines the identity of a believer as one who belongs to a "middle path" or a balanced community (**2:143**). It also traces the historical roots of this name back to the legacy of Ibrahim (A.S.), emphasizing that being a "Muslim" is an identity rooted in long-standing tradition and faith (**22:78**).]

2:143 And thus We have made you a median

[just/balanced] community that you will be witnesses over mankind and the Messenger will be a witness over you...

22:78 ...[It is] the religion of your father, Abraham. He [Allah] named you "Muslims" before [in former scriptures] and in this [revelation]...

[The concept of a "median community" (**2:143**) is a perfect cornerstone for this **philosophical and social study**. It suggests that the "Truth" is often found in the balance between extremes.]

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260. Nation

[This section of manuscript, **"Nation"** explores the rise, fall, and divine accountability of human societies. It establishes that no civilization is destroyed unjustly (**6:131**) and that every nation has a "predetermined term" or lifespan (**7:34, 15:5**). These verses suggest that the survival of a "Nation" depends on its collective commitment to justice and reform rather than its material power.]

6:131 And that is because your Lord would not destroy the cities for wrongdoing while their people were unaware [of right and wrong].

7:34 And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour,

nor will they precede [it].

7:35 O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms—there will be no fear concerning them, nor will they grieve.

11:116 So why were there not among the generations before you those of enduring virtue who forbade corruption on earth, except a few of those We saved from among them? But those who wronged followed that in which they were being pampered, and they were criminals.

11:117 And your Lord would not have destroyed the cities unjustly while their people were reformers [doing right].

13:7 ...And for every people is a guide.

15:4 And We did not destroy any city but that for it was a known decree [a set time].

15:5 No nation can precede its term, nor can they delay it. [This was said in response to disbelievers asking why punishment was not immediate.]

17:58 And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Book inscribed.

21:11 And how many a city which was unjust have We

shattered and produced after it another people.

[The sociopolitical insight in **11:117**—that a society is safe as long as its people are "reformers"—is a central pillar for this **philosophical and social study**.]

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261. Nearer

[This section of manuscript, **"Nearer"** explores the profound intimacy between the Creator and the created. It shifts from the responsiveness of a prayer (**2:186**) to the startling physical metaphor of being "closer than the jugular vein" (**50:16**). These verses suggest that the ultimate reality is not distant or external, but exists within the very fabric of our being and our final moments.]

2:186 And when My servants ask you, [O Muhammad], concerning Me—indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

4:135 ...Whether one is rich or poor, Allah is nearer to both [than you are]. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

50:16 And We have certainly created man and know what

his soul whispers to him, and We are closer to him than [his] jugular vein.

56:83–85 Then why, when the soul at death reaches the throat, and you are at that moment looking on—and We are nearer to him than you, but you do not see—

[The psychological depth of **50:16**—knowing even what the "soul whispers"—is a powerful subject for this **philosophical and social study**. It implies that "Truth" is an internal alignment as much as an external fact.]

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262. Night of Power

[This section of manuscript, **"Night of Power"** describes the ultimate moment of revelation and divine decree. It frames this night not just as a historical event of the Quran's descent (**97:1**), but as a recurring spiritual window where "every matter of wisdom is made distinct" (**44:4**). These verses suggest that there are specific moments in time where the density of knowledge and peace is vastly superior to a lifetime of ordinary effort.]

44:3 Indeed, We sent it [the Quran] down during a blessed night. Indeed, We were ever warning.

44:4 On that night is made distinct every precise matter—

44:5 [As] a command from Us. Indeed, We are ever

sending [messengers],

44:6 As mercy from your Lord. Indeed, He is the Hearing, the Knowing.

97:1 Indeed, We sent it [the Quran] down during the Night of Power.

97:2 And what can make you know what the Night of Power is?

97:3 The Night of Power is better than a thousand months.

97:4 The angels and the Spirit [Gabriel] descend therein by permission of their Lord with every command.

97:5 Peace it is until the emergence of dawn.

[The mathematical comparison in **97:3**—that one night is "better than a thousand months"—is a profound concept for **philosophical and social study**. It implies that "Truth" is not always a linear accumulation; sometimes, a single moment of clarity or revelation can outweigh decades of searching.]

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263. Oath

[This section of manuscript, **"Oath"** highlights the divine use of the natural world and celestial phenomena to underscore the weight of the message being delivered. It shifts from the

vastness of the stars (**56:75**) to the rhythmic cycles of dawn and the ten nights (**89:1–2**). These verses suggest that the physical universe is not just matter, but a witness to a higher reality—a "mighty oath" for those who possess the faculty of thought.]

56:75 So I swear by the positions of the stars,

56:76 And indeed, it is an oath—if you could know—[most] mighty.

89:1 By the dawn

89:2 And [by] ten nights

89:3 And [by] the even and the odd

89:4 And [by] the night when it passes,

89:5 Is there [not] in [all] that an oath [sufficient] for one of perception?

[The reference to the "even and the odd" (**89:3**) and the "positions of the stars" (**56:75**) is a fascinating intersection for this **philosophical and social study**. It implies an underlying binary and structural order to the universe.]

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264. Opponent and Messengers

[This section of manuscript, **"Opponent and Messengers"** explores the complex dynamic between divine guidance and

the forces that seek to undermine it. It reveals a profound cosmic trial: that every Messenger faces opposition from "satans among mankind and jinn" who use "glamorous speech" to deceive (**6:112**). These verses explain that the presence of falsehood is not an accident but a test to distinguish those who are guided by reality from those who follow illusions (**22:53–54**).]

6:112 And likewise We have made for every prophet an enemy—devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

6:113 And [it is] so the hearts of those who disbelieve in the Hereafter may incline toward it [the deception] and that they may be satisfied with it and that they may commit what they are committing.

6:123 And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

7:181 And among those We created is a community which guides by truth and thereby establishes justice.

22:52 And We did not send before you any messenger or prophet except that when he spoke [or reflected], Satan threw into his expression [some error]. But Allah

abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

22:53 [That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension.

22:54 And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts may be humbled to Him. And indeed is Allah the Guide of those who believe to a straight path.

[The concept of "decorative speech" (**6:112**) used to hide the truth is a central theme for this **philosophical and social study**. It suggests that misinformation is an age-old phenomenon.]

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265. Orphan

[This section of manuscript, **"Orphan"** outlines a rigorous ethical and legal framework for the protection of the vulnerable. It emphasizes that managing an orphan's affairs is an act of "improvement" and "brotherhood" (**2:220**), while strictly forbidding the misappropriation of their wealth, describing such an act as "consuming fire into one's belly" (**4:10**). These verses highlight the necessity of transparency, justice, and the preservation of trust in any social structure.]

2:220 ...And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs—they are your brothers." And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.

4:2 And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is a great sin.

4:3 And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess. That is more suitable that you may not incline [to injustice].

4:5 And do not give the immature (feeble-minded) your property which Allah has made a means of support for you, but feed them and clothe them therefrom and speak to them words of appropriate kindness.

4:6 And test the orphans [in their abilities] until they reach the age of marriage. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [from among the

guardians], is self-sufficient should refrain [from taking a fee]; and whoever is poor—let him consume at a reasonable rate. And when you release their property to them, take witnesses upon them. And sufficient is Allah as Accountant.

4:10 Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.

4:126 And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah encompassing of all things.

4:127 They request from you a ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and [concerning] the oppressed among children and [concerning] that you maintain for orphans [their rights] in justice. And whatever good you do - indeed, Allah is ever Knowing of it."

17:34 And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [about which there will be] questioning.

[The mandate in **4:6** to "test" an orphan's judgment before releasing their property is a fascinating study in **social and developmental psychology**. It suggests that empowerment must be balanced with readiness.]

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266. Own Good

[This section of manuscript, **"Own Good"** focuses on the principle of individual agency and personal responsibility. It emphasizes that the effort one puts into self-development and following the "Truth" is, ultimately, for their own benefit (**35:18**). These verses serve as a reminder that intellectual and spiritual growth is a self-rewarding journey, and one cannot be held responsible for the choices of others (**39:41**).]

35:18 ...And whoever purifies himself (develops himself for good) only purifies himself for the benefit of his own soul. And to Allah is the [final] return.

39:41 Indeed, We have sent down to you the Book for the people in truth. So whoever is guided—it is for [the good of] his soul; and whoever goes astray only goes astray to its [own] detriment. And you are not a manager (guardian) over them.

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267. Parents and Divine Oneness

17:22 — Avoid Shirk Do not set up another deity along

with Allah, or you will find yourself censured and forsaken.

17:23–24 — Kindness to Parents Your Lord has decreed that you worship none but Him and that you be kind to your parents. Whether one or both of them reach old age in your lifetime, do not say even "uff" (a sigh of frustration) to them, nor repel them, but speak to them with honor and kindness. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up when I was small."

17:25 — Inner Intention Your Lord is most knowing of what is within your souls. If you are righteous, then indeed He is ever Forgiving to those who repeatedly turn to Him.

17:28 — Compassionate Refusal And if you must turn away from them (the needy or kin) while seeking mercy from your Lord which you expect, then speak to them a word of gentle kindness.

29:8–9 — Limits of Obedience And We have enjoined upon man goodness to his parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you of what you used to do. Those who believe and do righteous deeds—We will surely admit them among the righteous.

31:14–15 — Gratitude and Balance And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the final destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn to Me [in repentance]. Then to Me is your return.

46:15–16 — The Maturity of Forty Years And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship. His bearing and weaning is thirty months. [He grows] until, when he reaches full strength and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have turned to You, and indeed, I am of the Muslims." Those are the ones from whom We will accept the best of what they did and overlook their misdeeds.

46:17–19 — The Consequence of Disrespect But one who says to his parents, "Uff to you! Do you promise me that I will be brought forth [resurrected] when

generations before me have already passed away?" while they call to Allah for help, saying, "Woe to you! Believe! Indeed, the promise of Allah is truth," but he says, "This is not but legends of the former peoples"—those are the ones upon whom the word [of punishment] has come into effect... indeed, they are the losers. And for all, there are degrees [of reward or punishment] according to what they did.

[These verses outline a "Social Contract" where the primary obligation is to the Creator, immediately followed by the duty toward parents. Verse 46:15 is a key milestone—it marks 40 years as the age of intellectual and spiritual "Full Strength," where one takes full accountability for their legacy and their lineage.]

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268. Patience

[This section of manuscript, **"Patience"** explores the concept of *Sabr* not merely as passive waiting, but as active perseverance and emotional stability. It warns against the human tendency toward despair during hardship or arrogance during ease (**11:9–10**), and it defines patience combined with forgiveness as an act of "great resolution" or "firm character" (**42:43**).These verses suggest that patience is the psychological foundation for both justice and success.]

3:200 O you who have believed, persevere and endure and remain stationed and fear Allah that you may be

successful.

11:9–10 And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful. But if We give him a taste of favor after adversity has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful—

11:11 Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

11:114 And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

11:115 And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

16:126 And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient—it is better for those who are patient.

16:127–128 And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress from what they conspire. Indeed, Allah is with those who fear Him and those who are doers of good.

30:60 So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

42:43 And whoever is patient and forgives—indeed, that is of the matters [requiring] determination.

46:35 So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be on the Day they see that which they are promised as though they had not remained [in the world] except an hour of a day. [This is] a notification. And will [any] be destroyed except the defiantly disobedient people?

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269. Pay Due

[This section of manuscript, **"Pay Due"** outlines the ethical redistribution of wealth and the spiritual economy of generosity. It contrasts the destructive nature of high-interest lending (usury) with the expansive growth of *Zakat* (**30:39**). These verses suggest that a nation's stability is built not on the accumulation of assets, but on the fulfillment of rights (*Haq*) to those in need.]

17:26 And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

30:36 And when We let the people taste mercy, they

rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.

30:37 Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

30:38 So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful.

30:39 And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in *Zakat*, desiring the countenance of Allah—those are the multipliers.

[The economic philosophy in **30:39**—that true growth comes from giving rather than hoarding—is a powerful insight for this **philosophical and social study**.]

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270. Peace

[This section of manuscript, **"Peace"** focuses on the resolution of conflict and the internal state of the heart. It highlights that "settlement" or making peace is always the superior path (**4:128**) and identifies the "remembrance of Allah" as the unique source of true tranquility (**13:28**).These verses suggest that peace is both an external social effort and

an internal psychological state.]

4:128 ...And settlement is best. ...And if you do good and avoid evil—indeed, Allah is ever, of what you do, Acquainted.

13:28 ...Unquestionably, by the remembrance of Allah do hearts find rest (peace).

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271. Persecution

[This section of manuscript, **"Persecution"** addresses the ethical boundaries of conflict and the gravity of social disorder. It establishes that creating "fitna" (persecution or chaos) is a greater sin than physical violence (**2:217**) and sets a foundational principle of mutual non-aggression (**2:279**). These verses suggest that justice is maintained by breaking the cycle of oppression while still allowing for the right to self-defense (**22:60**).]

2:217 ...And persecution (fitna) is greater than killing...

2:279 ...Wrong not, and you shall not be wronged.

22:60 ...And whoever has retaliated with the like of that which he was made to suffer, and then has been oppressed again—Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

[The legal maxim in **2:279**, "Wrong not, and you shall not be

wronged," is a cornerstone for this **philosophical and social study**. It mirrors the universal principles of reciprocity.]

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272. Pilgrimage

2:158 — Safa and Marwa Indeed, Safa and Marwa are among the symbols of Allah. So whoever performs Hajj or Umrah to the House (Kaaba), there is no blame upon them for walking between them. And whoever volunteers good—then indeed, Allah is appreciative and Knowing. [**Note**: This addressed the hesitation of early Muslims who were wary of these hills because idols had been placed there during the pre-Islamic era.]

2:189 — New Moons and Superstitions They ask you (O Muhammad) about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. Enter houses through their doors and fear Allah that you may succeed. [**Note**: Pre-Islamic Arabs had a superstition where, during the state of Ihram, they would enter their homes by climbing over the back walls instead of using the front door. This verse abolished that superstition.]

2:196 — Completing Hajj and Umrah And complete the Hajj and Umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial

animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs Umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal]—then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.

2:197 — Conduct during Hajj Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering Ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do—Allah knows it. And take provisions, but indeed, the best provision is fear of Allah (Taqwa). So fear Me, O you of understanding!

2:198–199 — Arafat and Muzdalifah There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from Arafat, remember Allah at al-Mash'ar al-Haram (Muzdalifah). And remember Him as He has guided you, for indeed, you were before that among those astray. Then depart from the place from where [all]

the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

2:200–202 — The Proper Prayer And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." Those will have a share of what they have earned, and Allah is swift in account.

2:203 — Days of Tashreeq And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days—there is no sin upon him; and whoever delays [until the third]—there is no sin upon him—for him who fears Allah. And fear Allah and know that unto Him you will be gathered.

3:96–97 — The First House of Worship Indeed, the first House [of worship] established for mankind was that at Bakkah (Mecca)—blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham (Maqam Ibrahim). And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House—for whoever is able to find thereto a way. But whoever disbelieves—then indeed, Allah is free from

need of the worlds. [**Note**: This addresses the criticism from the Jews regarding the change of Qibla from Jerusalem to Mecca. While the Temple in Jerusalem was established later, the Kaaba was founded much earlier by Abraham.]

22:25 — The Equality of the Sanctuary Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people equally—the resident therein and the visitor—and [whoever] inclines therein to deviation [or injustice], We will make him taste of a painful punishment.

22:26–29 — The Call of Abraham And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the Hajj; they will come to you on foot and on every lean camel; they will come from every distant pass—that they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. Then let them end their untidiness and fulfill their vows and perform Tawaf around the Ancient House."

22:30–31 — Avoiding Falsehood That [is so]. And whoever honors the sacred ordinances of Allah—it is best

for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the impurity of idols and avoid false statement, inclining [only] to Allah, not associating anything with Him. And he who associates others with Allah—it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

[Here is the core "Operational Manual" for one of the world's largest annual gatherings. In this manuscript, verse 3:96 serves as a vital historical anchor, establishing the Kaaba as the global worship centers, predating later structures and providing a "Legacy Support" for monotheism.]

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274. Ponder

[This section of manuscript, **"Ponder"** is a profound call to intellectual and spiritual observation. It challenges the human mind to look at the sky, the earth, the water we drink, and the very biology of our existence as "signs" of a higher creator. These verses establish that **observation** is the first step toward **Truth**.]

40:13 It is He who shows you His signs and sends down for you from the sky, provision. But none will remember except those who turn [to Him in repentance].

50:6 Have they not looked at the heaven above them—how We structured it and adorned it and [how] it has no

rifts?

50:7 And the earth—We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,

50:8 Giving insight and a reminder for every servant who turns [to Allah].

56:57–62 We have created you, so why do you not believe? Have you seen that which you emit? Is it you who creates it, or are We the Creator? We have decreed death among you, and We are not to be outdone in that We will replace your likeness and create you in what you do not know. And you have already known the first creation, so will you not remember?

56:63–65 And have you seen that [seed] which you sow? Is it you who makes it grow, or are We the grower? If We willed, We could make it [dry] debris, and you would remain in wonder (stunned).

56:68–70 And have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down? If We willed, We could make it bitter, so why are you not grateful?

56:71–74 And have you seen the fire that you ignite? Is it you who produced its tree, or are We the producer? We have made it a reminder and provision for the travelers.

So exalt the name of your Lord, the Most Great.

59:18 O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow—and fear Allah. Indeed, Allah is Acquainted with what you do.

59:19 And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.

59:20 Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise—they are the attainers [of success].

59:21 If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

[The sequence in **56:63–70**—asking about the seed, the water, and the fire—perfectly mirrors the **Scientific Method**. It encourages moving from observation to deduction.]

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275. Portent

[This section of manuscript, **"Portent"** serves as a comprehensive catalog of the natural and biological "signs" that point toward a higher design. It spans from the macro-scale of celestial movements and seasonal changes to the

micro-scale of seed germination and the biology of milk production. These verses suggest that the universe is a readable text for those who possess "intellect" and "perception."]

2:164 Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea for the benefit of mankind, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [in] the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

2:165 And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah...

6:95 Indeed, it is Allah who is the splitter of the seed and the date stone. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

6:96 [He is] the splitter of the dawn and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.

6:97 And it is He who placed for you the stars that you

may be guided by them through the darknesses of the land and the sea. We have detailed the signs for a people who know.

6:98 And it is He who produced you from one soul and [gave you] a place of dwelling and storage. We have detailed the signs for a people who understand.

6:99 And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees—of its emerging fruit—are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

6:104 There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does so] against it. And I am not a guardian over you.

10:6 Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah.

10:67 It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a

people who listen.

13:2 It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subservient the sun and the moon, each running [its course] for a specified term. He details the signs that you may, of the meeting with your Lord, be certain.

13:3 And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

13:4 And within the earth are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from one root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

16:10–11 It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals]. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought.

16:66 And indeed, for you in grazing livestock is a lesson.

We give you drink from what is in their bellies—between excretion and blood—pure milk, palatable to drinkers.

16:68–69 And your Lord inspired the bee, "Take for yourself dwellings in the mountains and in the trees and in what they erect. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

24:43 Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail... The flash of its lightning almost takes away the eyesight.

24:45 Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four...

30:20–25 And of His signs is that He created you from dust; then, suddenly you are human beings dispersing [throughout the earth]. And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy... And of His signs is the creation of the

heavens and the earth and the diversity of your languages and your colors...

51:20–21 And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?

[The diversity of language and color mentioned in **30:22** is a brilliant focus for this study. It suggests that human diversity is not a flaw but a "sign" of a higher complexity.]

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277. Prayer

[This section of manuscript, **"Prayer"** serves as a spiritual and ethical compass, transitioning from the observation of "Portents" to the active seeking of guidance. It covers the foundational requests for the "Straight Path" (**1:6**), the balance between worldly and afterlife success (**2:201**), and the profound plea for the expansion of knowledge (**20:114**). These verses frame the pursuit of intellect as a sacred responsibility.]

1:5–7 It is You we worship and You we ask for help. Guide us to the straight path—The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

2:201 ...Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.

2:286 ...Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.

3:8 [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

3:16 ...Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire.

14:40 My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

17:24 ...My Lord, have mercy upon them [parents] as they brought me up [when I was] small.

17:80 And say, "My Lord, cause me to enter a sound entrance and cause me to exit a sound exit and grant me from Yourself a supporting authority."

17:81 And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by its nature], ever bound to depart."

20:114 ...And say, "My Lord, increase me in knowledge."

21:112 [The Prophet] said, "My Lord, judge [between us] in truth..."

23:97–98 And say, "My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me."

23:118 And say, "My Lord, forgive and have mercy, and You are the best of the merciful."

25:74 ...Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.

60:4–5 ...Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.

71:26–28 And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant... My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women..."

113:1–5 Say, "I seek refuge in the Lord of dawn, from the evil of that which He created, and from the evil of

darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies."

114:1–6 Say, "I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer—who whispers [evil] into the breasts of mankind—from among the jinn and mankind."

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278. Priests and Awful Act

[This section of manuscript, **"Priests and Awful Act"** provides a critical social commentary on the corruption of institutional authority. It highlights the failure of religious leaders to prevent social decay and warns against the accumulation of wealth without social responsibility. These verses are a call for ethical leadership and intellectual integrity.]

5:62 And you see many of them competing in sin and aggression and their consuming of what is unlawfully earned. Surely, what they have been doing is evil.

5:63 Why do the rabbis and scholars not forbid them from saying what is sinful and devouring what is unlawfully earned? Surely, what they have been doing is evil.

9:34 O you who have believed, indeed many of the scholars and the monks devour the wealth of people

unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah—give them tidings of a painful punishment.

[The critique in 5:63 regarding the silence of "scholars" in the face of injustice is a profound challenge for any society. Verse **9:34** serves as a warning against intellectual hoarding; knowledge, like wealth, must be shared and "spent" for the benefit of society rather than kept for personal status.]

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279. Promise

[This section of manuscript, **"Promise"** explores the ethical weight of one's word and the sanctity of oaths. It establishes that while unintended slips of the tongue are overlooked, a deliberate commitment is a "firm tie" that carries accountability (**2:225, 5:89**). These verses underscore that intellectual honesty and fulfilling professional agreements are not just social traits, but spiritual mandates.]

2:224–225 And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing. Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

3:76–77 But yes, whoever fulfills his commitment and

fears Allah—then indeed, Allah loves those who fear Him. Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter... and for them is a painful punishment.

4:33 ...And to those with whom your right hands have pledged a compact—give them their share. Indeed, Allah is ever, over all things, a Witness.

5:89 Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [the means]—then a fast of three days. That is the expiation for oaths when you have sworn. But guard your oaths...

16:91–92 And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness... And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [a means of] deceit between you because one community is more numerous than another...

16:94–95 And do not take your oaths as [a means of] deceit between you, lest a foot slip after it was firmly

planted... And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.

17:34 ...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

24:22 And let not those of virtue and wealth among you swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not love that Allah should forgive you? And Allah is Forgiving and Merciful.

66:2 Allah has already ordained for you [the way of] dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

[The metaphor in **16:92**—of a woman untwisting a strong thread she worked hard to spin—is a powerful warning for this study.]

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280. Promise of Allah

[This section of manuscript, **"Promise of Allah"** establishes the ultimate framework of accountability and reward. It contrasts the fleeting nature of material wealth with the enduring truth of divine recompense (**3:9-10**). These verses suggest that while human systems may falter, the

fundamental laws of cause and effect—both moral and physical—remain absolute.]

3:9 Our Lord, surely You will gather mankind for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.

3:10 Indeed, those who disbelieve—never will their wealth or their children avail them against Allah at all. And it is they who are the fuel of the Fire.

3:12 Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

4:122 But the ones who believe and do righteous deeds—We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth. And who is more truthful than Allah in statement?

4:123 It [Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does an evil deed will be recompensed for it, and he will not find besides Allah a protector or a helper.

4:124 And whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

5:9 Allah has promised those who believe and do righteous deeds that for them there is forgiveness and great reward.

5:10 But those who disbelieve and deny Our signs—those are the companions of Hellfire.

19:61–63 [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming to pass. They will not hear therein any ill speech—only [greetings of] peace—and they will have their provision therein, morning and afternoon. That is Paradise, which We give as inheritance to those of Our servants who were God-fearing.

25:15–16 Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination. For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested."

31:8–9 Indeed, those who believe and do righteous deeds—for them are the Gardens of Pleasure, wherein they abide eternally. [It is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.

32:13 And if We had willed, We could have given every soul its guidance, but the word from Me will come into

effect [that] "I will surely fill Hell with jinn and people all together."

39:20 But those who have feared their Lord—for them are chambers, above them chambers built high, beneath which rivers flow. [It is] the promise of Allah. Allah does not fail in His promise.

[The principle in 4:123-124—that reward is based on actions rather than "wishful thinking"—is the bedrock of this philosophical and social study.]

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281. Protector

[This section of manuscript, **"Protector"** explores the concept of ultimate security and the necessity of unified guardianship. It establishes that while humans often seek safety in worldly alliances, true stability—both social and physical—stems from an alignment with the "Truth" (**22:38**). These verses suggest that a lack of ethical protection leads to "great corruption" and societal "disorder" (**8:73**).

4:132 To Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as a Protector.

7:3 ...Follow not besides Him any protectors...

8:73 And those who disbelieve are allies (protectors) of

one another. If you do not do so, there will be fitnah [disorder] on earth and great corruption.

13:11 ...And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any protector.

22:38 Indeed, Allah defends those who have believed [in Truth]. Indeed, Allah does not like everyone treacherous and ungrateful.

73:9 [He is] the Lord of the East and the West; there is no deity except Him, so take Him as a Protector.

[The warning in 8:73—that without a cohesive system of protection, "great corruption" will spread—is a central theme for this philosophical and social study.]

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282. Proud and Boastful

[This section of manuscript, "Proud and Boastful" explores the spiritual and social dangers of arrogance. It defines the "proud" not just by their attitude, but by their actions: hoarding wealth, discouraging charity, and performing good deeds only for public display (4:36–38). These verses serve as a reminder that intellectual pursuit must be grounded in humility, as true "purity" of the soul is a divine gift rather than a self-proclaimed status (4:49, 53:32).]

4:36–37 ...Indeed, Allah does not like those who are self-deluding and boastful—who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty; and We have prepared for the disbelievers a humiliating punishment.

4:38 And [also for] those who spend their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion—then evil is he as a companion.

4:49 Have you not seen those who claim purity for themselves? Rather, Allah purifies whom He wills, and they shall not be wronged [even as much as] the thread of a date seed.

17:37 And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

53:32 ...He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim purity for yourselves; He is most knowing of who has fear of Him [and avoids evil].

53:38 That no bearer of burdens will bear the burden of another.

[The command in 17:37—reminding us that we can neither

"tear the earth apart" nor "reach the mountains in height"—is a powerful metaphor for the limits of human knowledge.]

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283. Provider

[This section of manuscript, "Provider" offers a profound philosophical and spiritual explanation of the continuous flow of resources and energy required to sustain every living being in the universe. This natural balance is no accident, but rather a well-proportioned system (15:19).]

১১:৬ And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register.

১৫:১৯ And the earth—We have spread it over and cast therein firmly set mountains and caused to grow therein [something] of every well-proportioned thing.

১৫:২০ And We have made for you therein means of livelihood and [for] those for whom you are not providers.

১৫:২১ And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

১৫:২২ And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its guardians (treasurers).

২০:১৩১ ...And the provision of your Lord is better and more enduring.

২০:১৩২ ...We ask you not for provision; We provide for you, and the [best] outcome is for the righteous.

২৩:৭২ ...But the reward of your Lord is better, and He is the best of providers.

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284. Provision

[This section of manuscript, "Provision" expands on the previous topic by detailing the ethics of distribution and the spiritual psychology of wealth. It emphasizes that while material resources vary among people (16:71), the ultimate "keys" to these treasures remain with a higher authority (42:12). These verses suggest that economic stability is tied to moral conduct, patience, and mutual consultation (42:38).]

11:3 ...He will let you enjoy a good provision for a specified term and give every doer of favor his favor...

16:71 And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

16:72 And Allah has made for you from yourselves mates

and has made for you from your mates sons and grandchildren and has provided for you from the good things. Is it then in falsehood that they believe and in the favor of Allah they disbelieve?

16:96 Whatever you have will be consumed, but what Allah has is enduring. And We will surely give those who were patient their reward according to the best of what they used to do.

16:97 Whoever does righteousness, whether male or female, while he is a believer—We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

17:30 Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed, He is ever, concerning His servants, Acquainted and Seeing.

17:31 And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

17:100 Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would certainly withhold [out of] fear of spending." And mankind has ever been stingy.

42:12 To Him belong the keys of the heavens and the

earth. He extends provision for whom He wills and restricts [it]. Indeed, He is Knowing of all things.

42:36–39 So whatever thing you have been given is but enjoyment for this worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely... and those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend... and those who, when tyranny strikes them, they defend themselves.

43:35 ...And the Hereafter with your Lord is for the righteous.

51:22–23 And in the heaven is your provision and whatever you are promised. Then by the Lord of the heaven and earth, indeed, it is truth—just as [it is truth] that you are speaking.

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285. Punishment

[This section of manuscript, "Punishment" examines the objective consequences of human action. It frames punishment not as a random act of anger, but as a corrective measure or a natural result of ethical decay (30:41). These verses suggest that the "destruction of a township" is often

preceded by the moral corruption of its influential members, serving as a warning for current civilizations to remain grounded in "Truth."]

3:11 ...And Allah is severe in punishment.

4:147 What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

6:65 Say, "He is the [one] Able to send upon you punishment from above you or from beneath your feet or to confound you [into] factions and make you taste the violence of one another." Look how We diversify the signs that they might understand.

7:94–95 And We sent to no city a prophet except that We seized its people with adversity and hardship that they might humble themselves. Then We exchanged in place of the bad [condition], good, until they thrived and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they were unaware.

7:179 And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

11:117 And your Lord would not have destroyed the cities unjustly while their people were reformers (acting righteously).

16:126 And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient—it is better for those who are patient.

17:15–17 ...And never would We punish until We sent a messenger. And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes true against it, and We destroy it with [complete] destruction. And how many have We destroyed from the generations after Noah? And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

20:127 ...And the punishment of the Hereafter is more severe and more enduring.

26:208–209 And We did not destroy any city but that it had warners as a reminder; and We are never unjust.

30:41 Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

32:21 And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will return.

35:36–37 But for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torture be lightened for them. Thus do We recompense every ungrateful one. And they will cry out therein, "Our Lord, remove us; we will do righteousness—other than what we were doing!" [But Allah will say], "Did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper."

70:28 Indeed, the punishment of their Lord is not that from which one is safe.

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286. Purity

[This section of manuscript, "Purity" addresses the essential nature of human character and the source of moral refinement. It posits that purity is not an inherent trophy to be claimed through arrogance, but a gift of grace and a result of divine awareness (24:21). These verses define the boundary between genuine self-improvement and the trap of self-righteousness (53:32).]

24:21 ...And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

53:32 ...He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim purity for yourselves; He is most knowing of who has fear of Him [and avoids evil].

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287. Qiblah and Ibrahim

2:124 — The Leadership of Ibrahim And (remember) when Ibrahim was tested by his Lord with certain commands and he fulfilled them. He (Allah) said, "Indeed, I will make you a leader for mankind." Ibrahim asked, "And from among my descendants?" He said, "My covenant does not include the wrongdoers." [**Note**: This recounts the context of Ibrahim (A.S.) and the Kaaba.]

2:125 — The Sanctuary and Maqam Ibrahim And when We made the House (the Kaaba) a place of return for the people and a sanctuary, (saying), "Take the standing place of Ibrahim (Maqam Ibrahim) as a place of prayer." And We commanded Ibrahim and Ismail (to take responsibility for the House), "Purify My House for those who perform Tawaf and those who stay there for

devotion and those who bow and prostrate (in prayer)."

2:126 — Ibrahim's Prayer for Security And when Ibrahim prayed, "My Lord, make this a city of security and provide its people with fruits—those of them who believe in Allah and the Last Day." Allah said, "And whoever disbelieves, I will grant him enjoyment for a little while; then I will force him to the punishment of the Fire, and wretched is the destination."

2:127 — Raising the Foundations And when Ibrahim and Ismail were raising the foundations of the House, Ibrahim prayed, "Our Lord, accept this from us. Indeed, You are the Hearing, the Knowing."

2:128 — Prayer for an Obedient Nation "Our Lord, make us submissive to You and from our descendants an obedient nation to You. Show us our rites of worship and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful."

2:129 — Prayer for a Messenger "Our Lord, send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

3:96 — The First House of Worship Indeed, the first House (of worship) established for mankind was that at

Bakkah (Mecca)—blessed and a guidance for the worlds.

3:97 — Clear Signs and the Duty of Hajj In it are clear signs (such as) the standing place of Ibrahim (Maqam Ibrahim). And whoever enters it shall be safe. And (due) to Allah from the people is a pilgrimage to the House—for whoever is able to find thereto a way. But whoever disbelieves—then indeed, Allah is free from need of the worlds. [**Note**: This addresses the Jewish criticism of the change of Qiblah from Jerusalem to Mecca. While the Temple in Jerusalem was established as the Qiblah during Prophet Solomon's time—about 450 years after Prophet Moses—Prophet Ibrahim (A.S.) had established the sanctuary in Mecca 900 years before Moses ever appeared. Therefore, in terms of history and precedence, Mecca holds the primary status.]

[Here it is focused on the "Geopolitical and Spiritual History" of the Qiblah. In this manuscript, verse **3:96-97** serves as the definitive History for global sanctuaries, proving that the foundation in Mecca predates the Jerusalem temple by nearly a millennium.]

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289. Qiblah and Turning

[This section of manuscript, "Qiblah and Turning" addresses the nature of spiritual orientation and the flexibility of divine direction. It highlights that while humans often fixate on physical coordinates, the essence of guidance lies in the "Straight Path," which transcends the boundaries of East and

West (2:142). This verse illustrates a pivotal shift in the identity of a community.]

2:142 — The Foolish Will Object The foolish among the people will say, "What has turned them away from their Qiblah (Jerusalem) which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path." [**Note**: This refers to the reaction regarding the change of the direction of prayer.]

2:143 — The Middle Nation And thus We have made you a median (middle) nation that you will be witnesses over mankind and the Messenger will be a witness over you. And We did not make the Qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was a difficult test except for those whom Allah has guided. And never would Allah have caused your faith to be lost. Indeed Allah is, to the people, Kind and Merciful.

2:144 — Turning Toward the Sacred Mosque We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a Qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram (in Mecca). And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who had been given the Scripture well know that it is the truth from their Lord. And Allah is not

unaware of what they do.

2:145 — The Stance of the People of the Book And if you were to bring to those who were given the Scripture every sign, they would not follow your Qiblah. Nor will you be a follower of their Qiblah. Nor would they be followers of one another's Qiblah. If you should follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

2:146 — Recognizing the Truth Those to whom We gave the Scripture know him (or the new Qiblah) as they know their own sons. But indeed, a party of them conceals the truth while they know [it]. [**Note**: Just as they recognize their sons without doubt, they recognized the validity of this change based on their own previous scriptures.]

2:147 — Truth from the Lord The truth is from your Lord, so never be among the doubters.

2:148 — Competition in Goodness For every [religious nation] is a direction of which he faces; so race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

2:149–150 — The Universal Command And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do. And from

wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it in order that the people will have no argument against you, except for those of them who are wrongdoers; so fear them not, but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

[Here it is captured the moment where a community's identity is formally crystallized. In this manuscript, 2:143 is a key thematic pillar—it defines the "Middle Nation" as a balance between extremes, acting as a bridge for all of humanity.]

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290. Quran

[This section of manuscript, "Quran" serves as the definitive anchor for all previous topics. It describes the text not merely as a book, but as a "Criterion" (2:185) and a "Healing" that distinguishes truth from falsehood. These verses emphasize that intellectual clarity is achieved through deep reflection on both the "Clear Verses" (foundational truths) and the "Allegorical" (symbolic or complex concepts) (3:7).]

2:2–5 This is the Book about which there is no doubt, a guidance for those conscious of Allah—who believe in the unseen, establish prayer, and spend out of what We have provided for them, and who believe in what has been revealed to you and what was revealed before you,

and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful.

2:185 The month of Ramadhan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion...

3:7 It is He who has sent down to you the Book; in it are verses [that are] precise—they are the foundation of the Book—and others unspecific... but those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

6:92 And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities [Makkah] and those around it...

7:203 ...This [Quran] is enlightenment from your Lord and guidance and mercy for a people who believe.

10:37–39 And this Quran is not such as could ever be produced by other than Allah... it is a confirmation of what was before it and a detailed explanation of the [former] Scripture... But they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them...

11:1, 14 [This is] a Book whose verses are perfected and

then presented in detail from [one who is] Wise and Acquainted... And know that the Quran was revealed only by the knowledge of Allah.

13:31 And if there was any quran [recitation] by which mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Quran]...

13:37 And thus We have revealed it as an Arabic judgment...

16:64 And We have not revealed to you the Book, except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

17:9, 41, 88–89, 106 Indeed, this Quran guides to that which is most suitable... And We have certainly diversified in this Quran [explanation] that they might be reminded... Say, "If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it..." And We have certainly explained to mankind in this Quran from every [kind of] example... And [it is] a Quran which We have divided [into portions] that you might recite it to the people over a prolonged period...

18:1–4, 27 [All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any

deviance. [He has made it] straight... And recite what has been revealed to you of the Book of your Lord. There is no changer of His words...

20:113 And thus We have sent it down as an Arabic Quran and have diversified therein the warnings that perhaps they will avoid [evil] or it would cause them remembrance.

27:1–3, 6 ...These are the verses of the Quran and a clear Book as guidance and good tidings for the believers... And indeed, you receive the Quran from one Wise and Knowing.

29:49 Rather, the Quran is distinct verses [preserved] within the breasts of those who have been given knowledge...

41:41–42, 52–54 ...Indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy... We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...

42:17 It is Allah who has sent down the Book in truth and [with] the balance...

43:4, 43–44 And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom... So adhere to that

which is revealed to you. Indeed, you are on a straight path. And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.

44:3 Indeed, We revealed it during a blessed night...

56:75–82 Then I swear by the setting of the stars... Indeed, it is a noble Quran in a Register well-protected; none touch it except the purified...

59:21 If We had sent down this Quran upon a mountain, you would have seen it humbled and coming apart from fear of Allah...

75:19 Then upon Us is its clarification [explanation].

80:13–16 [It is recorded] in honored sheets, exalted and purified, [carried] by the hands of messenger-angels, noble and dutiful.

86:11–14 By the sky which returns [rain] and [by] the earth which cracks open [with plants], indeed, the Quran is a decisive word, and it is not amusement.

97:1 Indeed, We sent the Quran down during the Night of Decree.

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295. Quran and Healing

10:57 — Guidance and Mercy O mankind! There has

come to you an instruction from your Lord and a healing for what is in the breasts, and guidance and mercy for the believers.

17:82 — Relief for the Hearts And We send down of the Quran that which is a healing and a mercy for the believers, but it does not increase the wrongdoers except in loss.

41:44 — Perception and Cure ... Say, (O Muhammad): "It is, for those who believe, a guidance and a cure." And as for those who do not believe—there is in their ears a deafness, and it is for them blindness. It is as if they are being called from a distant place.

[Here it has touched the "Psychological and Therapeutic" dimension of the manuscript. These verses present the Quran not just as a legal code, but as Healing—specifically for the "ailments of the heart" like anxiety, doubt, and pride.]

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296. Quran and Language

12:2 — Logic of Language Indeed, We have sent it down as an Arabic Quran so that you might understand (use your reason).

19:97 — Ease of Communication So, [O Muhammad], We have only made it easy in your native tongue that you may give good tidings thereby to the righteous and warn

thereby a quarrelsome people.

26:198–200 — The Barrier of Translation And even if We had revealed it to one of the non-Arabs, and he had recited it to them, they would not have believed in it. Thus We have inserted it (disbelief/denial) into the hearts of the criminals.

41:44 — Cultural Compatibility And if We had made it a foreign (non-Arabic) Quran, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign tongue and an Arab [messenger]?" ...

43:3 — Intent for Understanding Indeed, We have made it an Arabic Quran that you might understand.

44:58 — Encouraging Reflection Indeed, We have made it easy in your tongue that they might take heed.

[Here it has highlighted a fundamental principle of Effective Communication: the "Medium" must match the "Audience." In this manuscript, these verses explain that the choice of Arabic wasn't arbitrary—it was a strategic necessity to ensure the first generation of listeners could "Process" the data without technical barriers.]

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300. Quran and Reflect

38:29 — Purpose of Revelation [This is] a blessed Book

which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would take heed (and apply that knowledge).

39:27 — Universal Examples And We have certainly presented for the people in this Quran from every [kind of] example—that they might take heed and reflect it in their actions.

39:28 — Clarity and Protection [It is] an Arabic Quran, free from any crookedness (deviance), so that they may protect themselves from evil.

[The selected verses emphasize the "Functional Utility" of sacred text. In the manuscript, 38:29 makes it clear: the goal of the Quran isn't just recitation, but Reflection and Application. It's about moving from "Reading" to "Doing."]

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302. Rank

[This section of manuscript, "Rank" explores the divine hierarchy of human existence. It establishes that status is not an arbitrary gift but a reflection of one's actions (6:132) and knowledge (58:11). These verses suggest that inequality in worldly "provision" or "rank" is a functional design intended to create social interdependence and to serve as a "test" of how one uses their advantages (43:32, 6:165).]

3:163 They are in varying degrees [of rank] in the sight of Allah, and Allah is Seeing of what they do.

4:95 ...Allah has preferred the strivers over those who sit [at home] with a great reward.

6:132 And for every one are degrees [of rank] according to what they did. And your Lord is not unaware of what they do.

6:165 And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

16:71 And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

43:32 ...We have raised some of them above others in degrees [of rank] that they may take one another in service...

58:11 ...Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

303. Rank and Messengers

2:253 — Hierarchy of Excellence Those messengers—some of them We caused to exceed others [in merit]. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the son of Mary, clear proofs, and We supported him with the Pure Spirit (Gabriel). ...

17:55 — Divine Knowledge and Preference And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others in status...

[Here it has highlighted a fascinating nuance in divine administration: the concept of Relative Merit. While all messengers share the same "Root Mission," their "Functional Authority" and "Specializations" differ.]

304. Ransom

[This section of manuscript, "Ransom" delves into the concept of ultimate accountability and the worthlessness of material wealth in the face of absolute justice. It establishes that while worldly systems often allow for bail or compensation to avoid consequences, the spiritual "Straight Path" recognizes no currency other than one's deeds and sincerity (10:54). These

verses illustrate a system of justice that is perfectly "just" and immune to bribery (13:18).]

3:91 Indeed, those who disbelieve and die while they are disbelievers—never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

5:36 Indeed, those who disbelieve—if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.

10:54 And if each soul that had wronged possessed all that is on earth, it would [offer to] ransom itself with it. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged.

13:18 For those who have responded to their Lord is the best [reward], but those who did not respond to Him—if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves with it. Those will have the worst settlement, and their refuge is Hell, and wretched is the resting place.

305. Reality

[This section of manuscript, "Reality" serves as a sobering conclusion of accountability. It frames the "Reality" (The Inevitable) not as an abstract philosophical concept, but as a historical and future certainty. These verses illustrate the ultimate Audit of Life—where the "Records" are handed out, and no amount of worldly power or wealth can shield one from the "Reality" of their own actions (69:28-29).]

69:1–3 The Reality! What is the Reality? And what can make you know what the Reality is the Reality?

69:4–8 Thamud and 'Aad denied the Striking Calamity. So as for Thamud, they were destroyed by the overpowering [blast]. And as for 'Aad, they were destroyed by a screaming, violent wind... Would you see among them any remains?

69:9–12 And there came Pharaoh and those before him... and they disobeyed the messenger of their Lord, so He seized them with a progressive seizure. Indeed, when the water overflowed, We carried you in the sailing ship [the Ark] that We might make it for you a reminder and [that] a conscious ear would be conscious of it.

69:13–18 Then when the Horn is blown with a single blast, and the earth and the mountains are lifted and crushed with a single blow—then on that Day, the Occurrence [Reality] will occur... on that Day, you will be exhibited [for

judgement]; not among you is anything hidden that will be concealed.

69:19–24 Then as for he who is given his record in his right hand, he will say, "Here, read my record! Indeed, I was certain that I would be meeting my account." So he will be in a pleasant life—in an elevated garden, its [clusters of] fruits hanging low. [They will be told], "Eat and drink in satisfaction for what you sent before you in the days past."

69:25–29 But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record and had not known what is my account. I wish death had been the decisive [end]. My wealth has not availed me; my authority has gone from me."

69:30–37 [Allah will say], "Seize him and shackle him. Then into Hellfire drive him... Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor. So there is not for him here this Day any devoted friend, nor any food except from the discharge of wounds; none will eat it except the sinners."

69:38–43 So I swear by what you see and what you do not see [that] indeed, the Quran is the word of a noble Messenger. And it is not the word of a poet; little do you believe. Nor the word of a soothsayer; little do you remember. [It is] a revelation from the Lord of the worlds.

69:48–52 And indeed, the Quran is a reminder for the righteous. And indeed, We know that among you are deniers. And indeed, it will be [a cause of] regret upon the disbelievers. And indeed, it is the truth of certainty. So exalt the name of your Lord, the Most Great.

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306. Record of Activities

10:61 — Subatomic Accuracy ...And there is not concealed from your Lord even an atom's weight within the heavens or within the earth, or anything smaller than that or greater, but that it is in a clear record.

22:70 — Divine Ease Do you not know that Allah knows what is in the heaven and earth? Indeed, all that is in a record. Indeed, that, for Allah, is easy.

27:74–75 — The Hidden and the Manifest And indeed, your Lord knows what their breasts conceal and what they declare. And there is nothing hidden within the heaven and the earth except that it is in a clear record.

34:3 — The Inevitable Accounting ...[He is] Knower of the unseen. Not absent from Him is an atom's weight within the heavens or within the earth or [anything] smaller than that or greater, but that it is in a clear record.

35:11 — The Cycle of Life ...And no female conceives nor

does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a record. Indeed, that for Allah is easy.

36:12 — Legacy and Footprints Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

45:29 — Continuous Logging ...Indeed, We were having transcribed whatever you used to do.

50:16 — Proximity of Knowledge And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.

50:17–18 — The Observers When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record].

54:52–55 — The Great and the Small And everything they did is in written records. And every small and great [thing] is inscribed. Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.

78:29 — Enumeration But all things We have enumerated in a record.

82:10–12 — The Honorable Scribes And indeed, [appointed] over you are keepers, noble and recording; they know whatever you do.

83:7–9 & 18–21 — Sijjin and Illiyyun Indeed, the record of the wicked is in *Sijjin*. And what can make you know what is *Sijjin*? It is a register inscribed. [...] Indeed, the record of the righteous is in *Illiyyun*. And what can make you know what is *Illiyyun*? It is a register inscribed, which is witnessed by those brought near [to Allah].

[Here it is compiled a section that describes the "Ultimate Database." In this manuscript, these verses establish that every human action is not just a passing moment, but a permanent entry in a cosmic archive.]

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307. Rejoice and Hoard

[This section of manuscript, "Rejoice and Hoard" highlights a fundamental shift in values. It contrasts the fleeting satisfaction of accumulating material wealth with the profound, lasting joy found in divine grace and mercy (10:58). This suggests that the true "capital" of a human being is not what is kept in a bank, but the knowledge and spiritual guidance they share with the world.]

10:58 Say, "In the bounty of Allah and in His mercy—in that let them rejoice; it is better than what they hoard."

308. Relationship and Mankind

[This section of manuscript, "Relationship and Mankind" defines the foundational layers of human connection. It transitions from the general brotherhood of faith to the specific legal and biological priority of family ties (8:75, 25:54). These verses illustrate the shift from the temporary "brotherhood bonds" established during the Hijrat to a permanent, organized social structure based on lineage and marital ties (33:6).]

8:75 ...And those who believed afterward and emigrated and fought with you—they are of you. But those of [blood] relationship are more entitled [to inheritance] from one another in the decree of Allah. Indeed, Allah is Knowing of all things.

25:54 And it is He who has created from water a human being and made for him [ties of] lineage and marriage. And ever is your Lord competent.

33:6 The Prophet is more worthy of the believers than themselves, and his wives are [as] their mothers. And those of [blood] relationship are more entitled [to inheritance] from one another in the decree of Allah than the [other] believers and the emigrants, except that you may do kindness to your friends. That is in the Register [Lauh-e-Mahfuz] inscribed.

308. Relationship and Mankind

8:75 — Priority of Blood Relations ...But those of blood relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things. [**Note**: After the migration (Hijrat), a bond of brotherhood was established between the Emigrants (Muhajir) and the Helpers (Ansar). Many assumed they would inherit from one another. This verse corrected that notion, establishing that inheritance is determined by blood ties.]

25:54 — The Two Pillars of Society And it is He who has created from water a human being and made for him a relative by blood and a relative by marriage. And your Lord is ever Powerful.

33:6 — Spiritual and Legal Bonds The Messenger is closer to the believers than their own selves, and his wives are their mothers. And those of blood relationship are more entitled to inheritance in the decree of Allah than the [other] believers and the Emigrants, except that you may do a kindness to your friends. That is in the Record (Al-Lauh al-Mahfuz) inscribed.

[The manuscript here focused on "Sociological Architecture". These verses delineate three distinct types of human connection: Spiritual (the Prophet as a leader), Biological (blood relations), and Contractual (marriage).]

309. Religion

[This section of manuscript, "Religion" defines the essence of belief not as a rigid or forced ritual, but as a voluntary orientation toward "The Light." It establishes the principle of religious freedom (2:256) and the historical continuity of the "Straight Path" from Prophet Abraham to the present (22:78). These verses argue that while mankind has divided "Religion" into many labels, the core remains a singular "Submission" to the Truth.]

2:256–257 There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in falsehood and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve—their allies are falsehood; they take them out of the light into darknesses...

5:3 ...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam [Submission] as religion...

21:92–94 Indeed, this religion of yours is one religion, and I am your Lord, so worship Me. But they [mankind] divided their religion among themselves; all will return to Us. So

whoever does righteous deeds while he is a believer—no denial will there be for his effort, and indeed, We, of it, are recorders.

22:77–78 O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" [those who submit] before [in former scriptures] and in this [revelation]... So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

30:43 So direct your face [i.e., self] toward the correct religion before there comes from Allah a Day which cannot be averted. On that Day, they will be divided.

109:1–6 Say, "O disbelievers, I do not worship what you worship, nor are you worshippers of what I worship. Nor am I a worshipper of what you worship, nor are you worshippers of what I worship. For you is your religion, and for me is my religion."

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310. Religion in Truth

[This final section of manuscript, "Religion in Truth" identifies

the "Primordial Nature" (Fitrah) of humanity. It argues that the "Correct Religion" is not an external imposition but an internal alignment with how humans were originally designed (30:30). These verses suggest that despite the complex divisions in history (98:4), the core of human purpose remains simple: sincere devotion and social compassion (98:5).]

30:30 So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah (nature) of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

51:56 And I did not create the jinn and mankind except to worship Me.

98:4–5 Nor did those who were given the Scripture become divided until after there had come to them clear evidence. And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

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311. Religion and Belief

[This section of manuscript, "Religion and Belief" encapsulates the foundational creed of the spiritual path. It emphasizes the collective nature of faith, where the Messenger and the believers are united in their conviction. Crucially, it highlights

the principle of Universal Prophethood—refusing to make arbitrary distinctions between the various messengers sent throughout history (2:285). This verse represents the ultimate "Source Code" of belief.]

2:285 The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.

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312. Religion and Division

[This section of manuscript, "Religion and Division" addresses the historical tragedy of how a unified message of "Submission" (Islam) became fragmented into competing sects and religions. It highlights that division does not stem from a lack of clarity in the message, but from human "mutual envy" and the desire for power (2:213, 3:19). These verses present the "Straight Path" as a unifying force that calls humanity back to its original, undivided state.]

2:213 Mankind was [once] one community; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which

they differed. And none differed over the Scripture except those who were given it—after the clear proofs came to them—out of jealous animosity among themselves...

3:19–20 Indeed, the religion in the sight of Allah is Islam [Submission]. And those who were given the Scripture did not differ except after knowledge had come to them—out of jealous animosity between themselves... So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me."

6:159 Indeed, those who have divided their religion and become sects—you [O Muhammad] are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.

23:52–54 And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But the people divided their religion among them into sects - each faction, in what it has, rejoicing. So leave them in their confusion for a time.

30:32, 35, 41 [Do not be] of those who have divided their religion and become sects, every faction rejoicing in what it has... Or have We sent down to them an authority, and it speaks of what they were associating with Him? Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned...

42:10, 13–15 And in anything over which you differ—its ruling is [to be referred] to Allah... He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus—to establish the religion and not be divided therein... And they did not become divided until after knowledge had come to them—out of jealous animosity between themselves...

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313. Religion and Forefathers

[This section of manuscript, "Religion and Forefathers" examines the tension between inherited tradition and verified truth. It criticizes the "Blind Following" of ancestral customs when those customs lack a foundation in knowledge or divine guidance (2:170). These verses serve as a call for Intellectual Independence—prioritizing evidence over the comfort of familiarity.]

2:170–171 And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided? The example of those who disbelieve is like one who shouts at that which hears nothing but calls and cries—[they are] deaf, dumb, and blind, so they do not understand.

5:104 And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that which we found our fathers upon." Even though their fathers knew nothing, nor were they guided?

5:105 O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do.

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314. Religion and Ibrahim

[This section of manuscript, "Religion and Ibrahim" explores the concept of the "Primordial Creed." It identifies Prophet Ibrahim (AS) not as the founder of a specific sect, but as the archetype of pure submission (Hanif). These verses (spanning 2:130 to 16:123) demonstrate that "Truth" is not a later invention of the Jews or Christians, but a timeless heritage that predates sectarian labels (3:67).]

2:130–132 And who would be averse to the religion of Abraham except one who makes a fool of himself? And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous. When his Lord said to him, "Submit!" He said, "I have submitted [as a Muslim] to the Lord of the worlds." And Abraham

instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims [in submission]."

2:133–134 Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac—one God. And we are Muslims [submitting] to Him." That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned...

3:65–68 O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?... Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists. Indeed, the most worthy of Abraham among the people are those who followed him [in his time] and this Prophet [Muhammad] and those who believe [in his message].

4:125 And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

16:120–123 Indeed, Abraham was a [comprehensive] community, obedient to Allah, inclining toward truth, and he was not of the polytheists. [He was] grateful for His favors. Allah chose him and guided him to a straight path... Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of the polytheists.

[The historical logic in 3:65—noting that the Torah and Gospel came *after* Ibrahim—is a brilliant focal point for this study.]

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315. Religion and Jesus

[This section of manuscript, "Religion and Jesus" clarifies the Islamic perspective on the nature of the Messiah. It addresses the common historical "excesses" in belief, firmly establishing Jesus as a created being—a Messenger and a "Word" from Allah—while rejecting the concepts of the Trinity or divine sonship (4:171, 5:73). These verses serve as a corrective, returning the narrative of Jesus to one of pure monotheism.]

4:171 O People of the Scripture, do not exceed limits in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist—it is better for you. Indeed, Allah is but one God. Exalted is He

above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

4:172–173 Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant—He will gather them to Himself all together. Then as for those who believed and did righteous deeds, He will give them their full rewards... but those who disdained and were arrogant, He will punish with a painful punishment...

5:17, 72 They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary." Say, "Who then could prevent Allah at all if He had intended to destroy the Messiah, the son of Mary, or his mother or everyone on the earth?"... The Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire.

5:73–75 They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God... Will they not repent to Allah and ask His forgiveness? And Allah is Forgiving and Merciful. The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look

how they are deluded.

9:30–31 The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]... They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him.

[Inclusion of the historical note regarding Ezra (Uzair) and the reconstruction of the Torah in 450 BCE is an important addition for this comparative study. It explains the sociological root of how humans elevate great teachers to divine status out of gratitude or loss. "Humanity" of Jesus—noting that he and his mother "used to eat food" (5:75). This logical proof anchors the "Truth" in biological reality, separating the Messenger from the Creator.]

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316. Religion and Mohammad

[This section of manuscript, "Religion and Mohammad" summarizes the ultimate declaration of faith. It frames the Prophet's mission not as a new invention, but as a return to the "Straight Path" of Abraham—a total dedication of one's life, worship, and death to the Creator alone (6:161–162). These verses establish the principle of Individual Accountability: the "burden" of one's actions cannot be

shifted to another (6:164).]

6:161 Say (O Muhammad), "Indeed, my Lord has guided me to a straight path—a correct religion—the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah."

6:162–163 Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims (those who submit)."

6:164 Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

[The philosophical core of 6:162—dedicating "living and dying" to a higher purpose—is a powerful theme for this study. It is argued that this total submission is the key to escaping the "burden" of social expectations and returning to the "Fitrah" (natural state).]

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318. Religion and Surrender

[This section of manuscript, "Religion and Surrender"

highlights the absolute core of the spiritual journey. It defines "Religion" (Deen) not as a collection of cultural rituals, but as the mechanical and spiritual act of Total Surrender (Islam) to the Divine Will (3:19). These verses establish that any pursuit of truth that does not culminate in this surrender is functionally incomplete (3:85).]

3:19 Indeed, the religion in the sight of Allah is Islam [Submission/Surrender]. ...

3:85 And whoever desires other than Islam as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers.

3:102 O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

[The philosophical weight of 3:102—the command to ensure one's final state is one of surrender—is a profound theme for this study. In fact it is the ultimate strength of aligning with the Universal Truth, but "surrender" is often misunderstood as weakness. "Islam" (surrender to God's will) is the natural destination for any honest inquiry into the nature of existence.]

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319. Remembering Allah

[This section of manuscript, "Remembering Allah" identifies

the ultimate remedy for the human heart. It establishes that while ritual acts are essential, the core purpose of worship is the continuous, conscious awareness of the Creator (20:14, 29:45). These verses (spanning 13:28 to 89:23) argue that true success and peace are found in this mental alignment, whereas forgetting leads to a fragmented and "shattered" existence.]

13:28 ...Unquestionably, by the remembrance of Allah, hearts find rest.

20:14 Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

29:45 ...Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is surely greater. And Allah knows what you do.

33:41–42 O you who have believed, remember Allah with much remembrance and exalt Him morning and afternoon.

62:10 ...And remember Allah much that you may succeed.

63:9 O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that—then those are the losers.

72:17 ...And whoever turns away from the remembrance of his Lord—He will thrust him into a constantly increasing

punishment.

87:14–15 He has certainly succeeded who purifies himself and remembers the name of his Lord and prays.

89:21–23 No! When the earth has been leveled-pounded and crushed, and your Lord has come and the angels, rank upon rank, and brought [within view], that Day, is Hell—that Day, man will remember, but what good to him will be the remembrance?

[The psychological insight in 13:28—that the heart finds "rest" only in remembrance—is a vital theme for this study. Modern distractions (wealth and family, as mentioned in 63:9) create a state of "mental fragmentation." "Remembrance" is the act of re-assembling the self around its true center. Verse 89:23 provides a sobering warning: there is a time for productive remembrance (now) and a time when it becomes a futile regret (the Day of Judgment).]

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320. Reminder

[This section of manuscript, "Reminder" captures the urgency of a closing window. It describes a state of spiritual and physical crisis where clear signs—even as dramatic as the "splitting of the moon"—are dismissed as mere illusions by those committed to their own desires (54:1–3). These verses present "The Reminder" as a complete body of wisdom that remains tragically ineffective if the recipient is unwilling to

listen (54:5).]

54:1 The Hour has come near, and the moon has split [in two].

54:2 And if they see a miracle, they turn away and say, "Passing magic."

54:3 And they denied and followed their inclinations. But for every matter is a [settled] conclusion.

54:4–5 And there has already come to them of information that which contains a deterrent—Extensive wisdom; but warning does not avail [them].

54:6 So leave them [O Muhammad] until the Day the Caller calls to a terrible thing.

[The psychological phenomenon described in 54:2—where humans rationalize away undeniable evidence as "magic" or coincidence. Verse 54:3 provides a powerful structural insight: "Every matter is a settled conclusion," meaning that truth eventually manifests regardless of denial.]

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321. Remove-Replace-Transfigure

[This section of manuscript, "Remove-Replace-Transfigure" deals with the concept of Divine Succession and the relative nature of human importance. It serves as a profound reminder that humanity is not an indispensable necessity to

the Creator, but a choice. These verses (spanning 4:133 to 76:28) illustrate the cycle of civilizations: those who fail to uphold the "Truth" are removed and replaced by a more worthy creation.]

4:133 If He wills, He can take you away, O people, and bring others [in your place]. And Allah is ever capable of that.

6:133 And your Lord is the Free of need, the possessor of mercy. If He wills, He can take you away and give succession after you to whomever He wills, just as He raised you from the descendants of another people.

14:19–20 Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and bring forth a new creation. And that is not difficult for Allah.

56:60–61 We have decreed death among you, and We are not to be outdone in that We will change your likenesses and create you in that which you do not know.

70:40–41 So I swear by the Lord of [all] risings and settings that indeed We are able to replace them with better than them; and We are not to be outdone.

76:28 We were the ones who created them and strengthened their forms, and when We will, We can replace them with others like them with a [complete]

replacement.

[The historical perspective in 6:133—reminding us that we are the "descendants of another people". Civilizations are temporary "placeholders." When a society loses its moral or spiritual "integrity," it is "removed" (deleted) to make room for a "new creation" (reboot). Verse 56:61 adds a fascinating layer of transfiguration, suggesting forms of existence that we cannot currently "know" or conceptualize.]

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322. Repay

[This section of manuscript, "Repay" outlines the divine system of Perfect Justice. It establishes that every action—whether charity, prayer, or a simple effort—is an investment that returns with interest. Crucially, it highlights the principle of Individual Responsibility (53:38) and the promise of a "Beautiful Loan" (73:20), where Allah repays the sincere giver far beyond their original contribution.]

2:110 And establish prayer and give zakah, and whatever good you put forward for yourselves—you will find it with Allah. Indeed, Allah of what you do is Seeing.

3:185 Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. ...

6:132, 160 And for all are degrees [of reward and

punishment] from what they have done. And your Lord is not unaware of what they do. Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

11:111 And indeed, to each [of them] your Lord will surely fully repay their deeds. Indeed, He is Acquainted with what they do.

28:84 Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed—then those who did evil deeds will not be recompensed except [as much as] what they used to do.

40:40 Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer—those will enter Paradise, being given provision therein without account.

46:19 And for all are degrees from what they have done; and [it is] so He may fully repay them for their deeds, and they will not be wronged.

53:38–41 That no bearer of burdens will bear the burden of another. And that there is not for man except that

[good] for which he strives. And that his effort is going to be seen. Then he will be recompensed for it with the fullest recompense.

57:18 Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.

73:20 ...And establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

[The economic metaphor of a "Goodly Loan" (57:18) is a brilliant focal point for this study. Human effort is never lost. The universe keeps a perfect ledger—where good is multiplied by ten (6:160) and evil is only recorded at its base value. This "Asymmetry of Mercy" is what allows humanity to hope for success despite our flaws.]

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323. Repel

[This section of manuscript, "Repel" explores the vital principle of Divine Balance and the ethics of interpersonal conflict. It establishes that the survival of the world's sacred spaces and moral order depends on the active resistance against corruption (2:251, 22:40). Furthermore, it offers a profound

psychological strategy for personal disputes: "repelling" evil with something "better" to transform enemies into friends (41:34).]

2:251 ...And if it were not for Allah repelling some people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

22:40 ...And were it not that Allah checks one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His [cause]; for verily Allah is Full of Strength, Exalted in Might.

41:34 And not equal are the good deeds and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

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324. Reprieve

[This section of manuscript, "Reprieve" explores the divine philosophy of Temporal Delay. It explains that the apparent lack of immediate punishment for wrongdoing is not due to divine negligence, but a deliberate "reprieve" until a fixed appointment (14:42, 16:61). These verses illustrate that material superiority or "glamour" (19:73-74) is often a

temporary state permitted by the Creator before a final accountability.]

14:42 And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].

16:61 And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

19:73–75 And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of the two parties is best in position and best in assembly?" And how many a generation have We destroyed before them who were better in possessions and [outward] appearance? Say, "Whoever is in error—let the Most Merciful extend for him an extension [in time] until, when they see that which they were promised—whether it be the punishment [in this world] or the Hour [of resurrection]—they will know who is worst in position and weaker in soldiers."

35:45 And if Allah were to impose blame on the people for what they have earned, He would not leave upon the back of the earth any creature. But He defers them for a specified term. And when their term comes, then indeed

Allah has always been, of His servants, Seeing.

[Societies often mistake material "glamour" for divine favor. "Reprieve" is actually a test of character—a period where one's true nature is allowed to manifest before the "Fixed Term" expires. Verse 35:45 provides a humbling biological insight: if absolute justice were immediate, the "back of the earth" would be empty of all living creatures, highlighting the necessity of Divine Mercy as a buffer for human error.]

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325. Repel Not

[This section of manuscript, "Reprieve Not" serves as the final counterpoint to the previous topic. It emphasizes the finality of the deadline. While Topic 324 discussed the mercy of a delay, these verses (63:10–11) warn that once the "Fixed Term" arrives, the window for action, charity, and transformation is permanently closed. It highlights the universal human tendency toward Deathbed Procrastination—the sudden desire to be righteous only when the opportunity has vanished.]

63:10 And spend [in the way of Allah] from what We have provided you before death comes to one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

63:11 But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

[True wisdom acts *before* the crisis, rather than pleading for a "brief term" when the clock runs out. Verse 63:11 establishes the absolute nature of the Divine Appointment—it is a non-negotiable event that reflects the "Integrity" of one's life.]

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326. Responsibility

[This section of manuscript, "Responsibility" serves as the definitive legal and ethical framework for the soul. It dismantles the idea of collective guilt or inherited sin, placing the weight of every action squarely on the individual (17:15, 35:18). These verses are a call to intellectual and moral autonomy—reminding us that even the influence of Satan is merely a suggestion; the final choice, and thus the responsibility, belongs to us (14:22).]

2:134 That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

4:85 Whoever intercedes for a good cause will have a share [of reward] therefrom, and whoever intercedes for an evil cause will have a portion [of burden] therefrom. And Allah is ever, over all things, a Keeper.

5:105 O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To

Allah is your return all together; then He will inform you of what you used to do.

14:22 And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had over you no authority except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be your helper, nor can you be my helper. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

17:15 Whoever is guided is only guided for [the benefit of] himself. And whoever goes astray only goes astray against it. And no bearer of burdens will bear the burden of another...

30:41 Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

30:47 ...and it was incumbent upon Us to aid the believers.

35:18 And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to

[carry some of] its load, nothing of it will be carried, even if he should be a close relative...

39:7 ...And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

41:46 / 45:15 Whoever does righteousness—it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

42:30 And whatever strikes you of disaster—it is for what your hands have earned; but He pardons much.

53:38–39 That no bearer of burdens will bear the burden of another. And that there is not for man except that [good] for which he strives.

[The "Blame Game." Humans often use external influences as excuses, yet the "Reminder" (Topic 320) makes it clear that we hold the "Admin Rights" over our own souls. Verse 30:41 provides an environmental and social context: the "corruption on land and sea" is not a random glitch but a direct output of human "input."]

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327. Return to Allah

[This section of manuscript, "Return to Allah" defines the

ultimate destination of all existence. It establishes a cosmic law of "Return Path" where every soul, regardless of their earthly choices, eventually converges back to the Creator for the final audit (3:109, 50:43). These verses provide the "Closing Bracket" to the human experience, ensuring that no action remains outside the ultimate sovereignty of Allah.]

3:109 To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah all matters are returned.

6:36 ...And the dead—Allah will resurrect them; then to Him they will be returned.

24:42 And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the destination.

45:15 Whoever does righteousness—it is for his [own] soul; and whoever does evil [does so] against it. Then to your Lord you will be returned.

50:43 Indeed, it is We who give life and cause death, and to Us is the destination.

[Verse 45:15 ties this return to the Topic of "Responsibility" (326), reminding us that we don't just return empty-handed; we return with the data of our deeds.]

328. Revelation

[This section of manuscript, "Revelation" establishes the nature of divine communication as a selfless "Warning" and a "Truth" that requires no earthly compensation (6:90, 25:57). These verses (spanning 6:90 to 25:57) define Revelation as the ultimate intellectual and spiritual "Compass"—a guide that empowers the individual to navigate between righteousness and error while maintaining patience until the final judgment (10:109).]

6:90 ...Say (O Muhammad), "I ask of you for it (the message) no payment. It is not but a reminder to the worlds."

10:108 Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

10:109 And follow [O Muhammad] what is revealed to you, and be patient until Allah judges. And He is the best of judges.

16:2 He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

25:52 So do not obey the disbelievers, and strive against

them with the Qur'an a great striving.

25:57 Say, "I do not ask of you for it any payment—only that whoever wills might take to his Lord a way."

[The purest form of influence is that which seeks nothing from the people but their own guidance (25:57).]

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329. Revelation and Books

3:3 — Confirmation of Previous Scriptures (Allah) has revealed to you the Book (O Muhammad) in truth, confirming what was before it, just as He revealed the Torah (Taurat) and the Gospel (Injeel).

3:4 — Guidance Through the Ages From age to age, He sent down scriptures as guidance for mankind and revealed the criterion (to distinguish) between right and wrong. Indeed, those who disbelieve in the revealed verses of Allah will face a severe penalty. Allah is All-Mighty, Capable of uprooting error.

4:174 — A Manifest Light O mankind! A manifest proof has reached you from your Lord. I have sent down to you a clear light (the Quran).

6:114 — The Truth from the Lord ...Those to whom I gave the Scripture know with certainty that it has been revealed from your Lord with truth. Therefore (O

Muhammad), do not be among the doubters.

6:115 — The Finality of the Word The Word/Command of your Lord is perfect in truth and justice. There is nothing that can change His Word/Command. He is the All-Hearing, the All-Knowing.

6:154 — The Book of Moses I gave Moses the Scripture to complete the favor upon the righteous, as a detailed explanation of all things, so that they might believe in the meeting with their Lord.

6:155 — The Blessed Guidance And this (the Quran) is a blessed Book which I have revealed. So follow it and protect yourselves (from evil ways) so that you may receive mercy.

6:156–157 — Removing Excuses (This was revealed) lest you should say, "The Scripture was only sent down to two sects before us (Jews and Christians), and we were unaware of their study." Or lest you say, "If the Scripture had been revealed to us, we would have been better guided than them." Now there has come to you a clear proof from your Lord, a guidance and a mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? I will punish those who turn away from My verses because of their aversion.

16:43 — Human Messengers And I sent before you none

but men to whom I revealed the message—so ask the people of knowledge if you do not know. [**Note**: This was said in response to the Meccan polytheists who questioned why Allah would send a human as a messenger.]

16:44 — Explanation and Reflection I sent them with clear signs and scriptures, and I have revealed to you the Book (the Quran) so that you may explain to the people what has been revealed to them, and that they may reflect.

17:55 — The Psalms ...And to David, I gave the Psalms (Zabur).

32:23 — No Doubt in the Message I gave Moses the Scripture—so do not be in doubt about receiving it—and I made it a guide for the Children of Israel. [Note: This was mentioned to remind those who harbor doubts about the current revelation.]

35:32 — The Inheritors of the Book Then I gave the Scripture as an inheritance to those I have chosen among My servants. But among them are those who wrong themselves, those who take a middle course, and those who, by Allah's leave, excel in good deeds. That is the great favor.

35:33–34 — The Reward of the Righteous They will enter gardens of eternity. There they will wear bracelets of gold and pearls, and their garments will be of silk. And

they will say, "Praise be to Allah, who has removed from us all sorrow. Indeed, our Lord is Forgiving and Appreciative."

41:45 — Disputes Over the Word I gave Moses the Scripture, but disputes arose regarding it. Had it not been for a prior word from your Lord, the matter would have been settled between them. Indeed, they are in disquieting doubt concerning it (the Quran).

46:10 — Witness of the Children of Israel Have you considered: if this (the Quran) is from Allah and you disbelieve in it—while a witness from the Children of Israel has testified to its similarity and believed, yet you are arrogant (then who is more astray than you)? Indeed, Allah does not guide the wrongdoing people. [**Note**: This refers to scholars like Abdullah ibn Salam who recognized the truth.]

46:11 — The Arrogance of Disbelief The disbelievers say of the believers, "If there were any good in this (message), they would not have preceded us to it." Since they are not guided by it, they will say, "This is an ancient lie."

46:12 — Continuity of Grace Before this was the Book of Moses (the Torah) as a guide and a mercy. And this Book (the Quran) is a confirmation in the Arabic tongue, to warn those who do wrong and as good tidings for the

doers of good.

57:27 — The Gospel ...I sent My messengers and followed them with Jesus, the son of Mary, and gave him the Gospel (Injeel)...

[Here it is mapped out the "Historical Continuity" of divine literature. In the manuscript, 6:156-157 serves as a vital logical argument—it suggests that the Quran is a "Localized Update" for a community that felt excluded from previous "Releases" (the Torah and Gospel).]

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331. Revelation and Disbelievers' Claims

25:1 — The Criterion for Mankind Most Blessed is He who has revealed the Criterion (the Quran) to His servant, so that he may be a warner to the worlds.

25:4 — Accusations of Forgery The disbelievers say, "This is nothing but a lie which he has invented, and other people have helped him with it." Thus, they have produced an injustice and a lie.

25:5 — "Ancient Fables" And they say, "These are fables of the ancients which he has had written down, and they are dictated to him morning and evening." [**Note**: The disbelievers alleged that certain individuals were assisting the Prophet in compiling these stories from previous religious traditions.]

25:6 — The Knower of Secrets Say (O Muhammad): "It has been revealed by Him who knows the secrets within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

46:7 — Dismissal as Magic When Our clear verses are recited to them, the disbelievers say of the truth when it has reached them, "This is obvious magic."

46:8 — The Challenge of Authorship Or do they say, "He has invented it"? Say: "If I have invented it, then you have no power to protect me from Allah at all. He is most knowing of what you say among yourselves regarding it (the Quran). He is sufficient as a witness between me and you, and He is the Forgiving, the Merciful."

[Here it is documented the "Critical Reception" phase of the revelation. In the manuscript, 25:4-5 highlights a common pattern in history: when a revolutionary "Text" is released, critics often try to "Deconstruct" it by claiming it's just a mashup of older sources—essentially accusing the author of plagiarism.]

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332. Reward

[This section of manuscript, "Reward" provides a glimpse into the unseen benefits of a life lived with integrity. It emphasizes that while some results are visible, the true "Great Reward" remains a joyful surprise prepared specifically for those who

guarded themselves against wrongdoing (3:179, 32:17). These verses (spanning 3:179 to 52:21) offer the ultimate assurance: that no effort is lost, and even the bonds of family will be honored and reunited in a state of perpetual delight.]

3:179 ...But if you believe and fear Allah, then for you is a great reward.

32:17 And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction] as reward for what they used to do.

52:17 Indeed, the righteous will be in gardens and pleasure.

52:21 And those who believed and whose descendants followed them in faith—We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.

[The ultimate "Reward" isn't just material but the restoration of broken links, such as being reunited with loved ones (52:21).]

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333. Righteousness

[This section of manuscript, "Righteousness" provides the definitive definition of a life lived in "Truth." It deconstructs the

idea that righteousness is merely an outward ritual, such as the direction one faces in prayer, and instead identifies it as a multi-dimensional commitment to faith, social justice, and personal integrity (2:177). These verses establish that "Righteousness" is a functional system of ethics—combining intellectual belief with the practical "spending" of one's resources for the vulnerable.]

2:177 Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

2:189 ...Righteousness is not in entering houses from the back, but righteousness is [in] one who fears Allah...

["Truth" is not a static concept but an active state of being. "Patient in Hardship" and the "Giver of Wealth" are the real-world manifestations. This verse transitions righteousness from a private feeling to a public responsibility—protecting the "orphan" and the "traveler" as a core requirement of faith.]

334. Righteous and Reward

[This section of manuscript, "Righteous and Reward" presents a detailed blueprint of the character traits that lead to divine success. It moves beyond abstract belief to list specific actions: controlling anger, forgiving others, and maintaining night vigils (3:134, 51:17). These verses (spanning 3:134 to 92:21) establish that "Righteousness" is a lifestyle of self-discipline and altruism, where the ultimate reward is not just a destination, but a state of eternal "satisfaction" (92:21).]

3:134 Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;

3:135 And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.

3:136 Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally. And excellent is the reward of the [righteous] workers.

6:82 They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

33:35 Indeed, the submitting men and submitting

women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their chastity and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.

46:13–14 Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

51:15–19 Indeed, the righteous will be among gardens and springs, accepting what their Lord has given them. Indeed, they were before that doers of good. They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness, and from their properties was [given] a right [help] for the needy and the deprived.

76:5–12 Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur, a spring from which the servants of Allah will drink; they will make it gush forth in force [and abundance]. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. And

they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude. Indeed, We fear from our Lord a day, austere and distressful." So Allah will protect them from the evil of that Day and give them radiance and happiness and will reward them for what they patiently endured with a garden [in Paradise] and silk [garments].

92:17–21 But the righteous one will avoid it [Hell]—he who gives [from] his wealth to purify himself, not [giving] for anyone who has [done him] a favor to be rewarded, but only seeking the countenance of his Lord, Most High. And he is going to be satisfied.

[The psychological list in 33:35 highlighted how "Truth" is embodied through gender-neutral virtues— truthfulness, patience, and humility. The "Night Vigil" (51:17) and "giving without seeking gratitude" (76:9) are the ultimate tests of an ego-free soul. Verse 92:21 provides the ultimate psychological feeling of being "satisfied".]

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335. Rights

[This section of manuscript, "Rights" outlines the foundational social and domestic framework of justice and mutual responsibility. It establishes the principle of Equitable Rights (2:228) while defining the functional roles and protections

provided for women, particularly in the context of inheritance, maintenance, and marital stability. These verses (spanning 2:228 to 4:34) illustrate a system designed to balance authority with financial and moral accountability.]

2:228 ...And due to the women is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.

2:240 And those of you who die and leave wives should bequeath for their wives a year's maintenance without turning them out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.

4:34 Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. ...

[The legal protection in 2:240—ensuring a widow's housing and maintenance for a full year—is a significant "Rights" that serve as a safety net within the family structure. The "degree" mentioned in 2:228 is not a permit for tyranny, but a mandate for protection and provision. Verse 4:34 reinforces this by linking authority directly to financial responsibility; a "Protector" is one who actively sustains and guards.]

336. Rivalry

[This section of manuscript, "Rivalry" addresses the psychological obsession with material accumulation and social status. It highlights how the relentless pursuit of "more" serves as a distraction (102:1) that blinds humanity to the ultimate reality until the very end of life (102:2). These verses from Surah At-Takathur serve as a stark critique of consumerism and the "rat race," warning that every luxury and privilege enjoyed will eventually be subject to an audit (102:8).]

102:1 The mutual rivalry for piling up [of worldly things] diverts you,

102:2 Until you visit the graveyards.

102:3–4 No! You are going to know. Then no! You are going to know.

102:5 No! If you only knew with knowledge of certainty...

102:6–7 You will surely see the Hellfire. Then you will surely see it with the eye of certainty.

102:8 Then you will surely be asked that Day about pleasure [and the favors you enjoyed].

337. Sacrifice and Devotion

[This section of manuscript, "Sacrifice and Devotion" addresses the spiritual essence behind physical acts of worship. It clarifies that external rituals—such as the sacrifice of animals—are merely symbols; the true "data" that reaches the Divine is the internal piety and sincerity of the heart (22:32, 22:37). These verses from Surah Al-Hajj define sacrifice not as a material transaction, but as a psychological exercise in devotion.]

22:32 ...And whoever honors the symbols of Allah—indeed, it is from the piety of hearts.

22:37 Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. ...

[The philosophical distinction in 22:37—that blood and meat are irrelevant to the Infinite, while Piety is the only currency—is a vital highlight for this study. Religions often get bogged down in the "physicality" of ritual. But in reality like "Sacrifice" is a test of Attachment; the goal is to prove that one's love for the Creator outweighs their love for their possessions.]

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338. Sea

[This section of manuscript, "Sea" explores the ocean as both a resource for sustenance and a profound stage for divine signs. It highlights the sea's role in providing "fresh meat" and "ornaments" (16:14), while also serving as a space where

human vulnerability meets divine protection. These verses (spanning 16:14 to 31:32) illustrate how the sea acts as a mirror to the human soul—showing how people cry out in sincerity during a storm, yet often return to indifference once they reach the safety of the shore (31:32).]

16:14 And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, that you may seek of His bounty; and perhaps you will be grateful.

31:31 Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

31:32 And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, some of them are moderate [in faith]. And none rejects Our signs except every treacherous ungrateful one.

[The psychological shift described in 31:32—the transition from "sincere supplication" in danger to "forgetfulness" on land—is a powerful theme for this study. The sea is a laboratory for the soul; it strips away ego and leaves only the core "Truth." Verse 31:31 frames maritime travel not just as commerce, but as a visual demonstration of divine "signs" for those who are patient.]

339. Separation

[This section of manuscript, "Separation" details the ultimate divine sorting process. It establishes that the current state of the world, where good and evil coexist, is temporary; a final "Separation" is inevitable to distinguish the sincere from the corrupt (3:179, 8:37). These verses (spanning 3:179 to 57:13) describe the "Great Divide"—the moment when human groups are categorized not by wealth or status, but by their response to the Truth.]

3:179 Allah would not leave the believers in that [state] you are in [now] until He separates the evil from the good... So believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.

8:36–37 ...And those who disbelieve will be gathered unto Hell, so that Allah may separate the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.

19:68–72 So by your Lord, We will surely gather them and the devils; then We will bring them to be around Hell upon their knees. Then We will surely extract from every sect those of them who were most resistant to the Most Merciful. And then We will surely save those who feared Allah and leave the wrongdoers within it, on their knees.

21:30 Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them...?

30:14–18 And the Day the Hour appears—that Day they will be separated. As for those who believed and did righteous deeds, they will be delighted in a garden. But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment. So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

30:43 So direct your face toward the correct religion before there comes from Allah a Day which cannot be averted. That Day they will be separated.

36:59–64 [And it will be said], "But stand apart today, O criminals! Did I not enjoin upon you, O children of Adam, that you not worship Satan—for indeed, he is to you a clear enemy—and that you worship [only] Me? This is a straight path. And he has already led astray among you a great multitude. Did you not, then, use reason? This is the Hellfire which you were promised. [Enter to] burn therein today for what you used to disbelieve."

42:7 ...And warn of the Day of Assembly of which there is no doubt. A party will be in Paradise and a party in the

Blaze.

57:13 ...And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is punishment.

[The cosmic physics in 21:30—the "Separation" of the heavens and the earth from a single entity—is a profound highlight for this study. "Separation" is a fundamental law of existence, from the Big Bang to the final judgment. Morality is the process of mentally "separating" light from darkness before the "Day of Assembly" (42:7) does so physically. Verse 36:59 is a chilling command: "Stand apart today"—the moment when individual choices finally manifest as physical distance.]

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340. Service and Creation

[This section of manuscript, "Service and Creation" presents the universe as a vast, interconnected system designed to sustain human life. It highlights how celestial bodies like the sun and moon, and natural elements like rain and rivers, are "subjected to service" (14:32-33) for the benefit of mankind. These verses (spanning 14:32 to 79:33) serve as a profound reminder of the ecological and cosmic balance maintained by the Creator, emphasizing that human existence is supported by a "Great Infrastructure" that we often take for granted.]

14:32 It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby

some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.

14:33 And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

14:34 ...And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

39:5 He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

43:32 ...It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may take one another in service. ...

45:12–13 It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty and perhaps you will be grateful. And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

79:27–33 Are you a more difficult creation or is the heaven? Allah constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness. And after that He spread the earth. He extracted from it its water and its pasture, and the mountains He set firmly as a provision for you and your grazing livestock.

[The socio-economic insight in 43:32—that humans are placed in different ranks so they may "take one another in service"—is a focal point for this study. It explored how mutual dependency is the engine of society. The universe is a "Service Provider" and humans are the "Clients," yet we are often "unjust and ungrateful" (14:34) by failing to recognize the Source of these resources.]

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341. Similitude

[This section of manuscript, "Similitude" highlights the pedagogical power of divine parables. It explains that the Creator uses examples from nature—even something as small as a mosquito or the shifting of a shadow—to convey profound truths to those who use their reason (2:26, 25:45). These verses (spanning 2:26 to 43:11) demonstrate that the infinite complexity of the universe cannot be captured by human pens, even if all the oceans were ink (18:109, 31:27).]

2:26 Indeed, Allah is not timid to present an example—that of a mosquito or what is smaller than it. And those

who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient.

6:60 And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him is your return; then He will inform you about what you used to do.

16:65 And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.

16:70 And Allah created you; then He will take you in death. And among you is he who is reversed to the most abject age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.

16:77 And to Allah belongs the unseen [secrets] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.

18:109 Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words

of my Lord were exhausted, even if We brought the like of it as a supplement."

25:45–47 Have you not considered your Lord—how He extends the shadow? And if He willed, He could have made it stationary. Then We made the sun as an indication for it. Then We hold it in hand for a gradual release. And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

31:27 And if whatever trees upon the earth were pens and the sea [were ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

36:66–68 And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see? And if We willed, We could have paralyzed them in their places so they could not proceed nor could they return. And he to whom We grant long life We reverse in creation; so will they not understand?

43:11 And who sends down rain from the sky in measured amounts, and We revive thereby a dead land. Thus will you be brought forth.

[The metaphor of "Seven Seas of Ink" in 31:27 is an extraordinary anchor for this study. Human knowledge is finite, the "Data of the Creator" is inexhaustible. Verse 16:70

provides a sobering biological "similitude"—the reversal of knowledge in old age—reminding us that our intellectual "Admin Rights" are temporary gifts.]

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342. Sin

[This section of manuscript, "Sin" categorizes the various layers of moral and legal transgressions. It distinguishes between minor errors and "Great Sins" (4:31), while highlighting the severity of social sins like spreading false accusations or hiding the truth (2:283, 4:112). These verses (spanning 2:217 to 6:120) establish that sin is not just a private matter but a "burden" carried by the soul, with both "open and hidden" dimensions that must be avoided (6:120).]

2:217 ...And fitnah (persecution/disorder) is greater than killing...

2:283 ...And do not conceal testimony, for whoever conceals it—his heart is indeed sinful, and Allah is Knowing of what you do.

4:31 If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

4:112 But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

6:120 And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for what they used to commit.

[The legal weight of "Concealing Testimony" in 2:283 is a critical anchor for this study. "Slander" (4:112) is a double burden—it creates a "manifest sin" while also being a "falsehood." Verse 4:31 offers a comforting "Optimization Rule": focusing on avoiding "Major Sins" allows the system to automatically clear out "Lesser Errors".]

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343. Sin and Responsibility

[This section of manuscript, "Sin and Responsibility" establishes the absolute law of spiritual autonomy. It dismantles the false promise that one can outsource their moral failures to another (29:12) and confirms that every soul is a "Closed System" regarding its own burden—no matter how close the biological or social ties may be (35:18). These verses (spanning 29:12 to 35:18) define "Responsibility" as a non-transferable asset.]

29:12 And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars.

29:13 But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about

what they used to invent.

35:18 And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. ...

[The psychological rejection of "Shared Guilt" in 35:18 is a brilliant anchor for this study. The "Way" (29:12) offered by others is often a digital illusion—a "broken link" that fails when the "Final Audit" begins. Verse 29:13 adds a layer of "Compounded Responsibility": those who lead others astray don't just carry their own errors; they carry the "overhead" of the misinformation they invented.]

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344. Slave-Girl

[This section of manuscript, **"Slave-Girl"**, highlights a critical humanitarian intervention within the historical legal framework of the time. It provides a stern prohibition against the exploitation of vulnerable women for material gain, specifically protecting their right to dignity and chastity (**24:33**). This verse serves as an early "Bill of Rights" for the disenfranchised, shifting the moral burden from the victim to the exploiter while offering divine mercy to those forced into hardship.]

24:33 ...And do not compel your slave-girls to prostitution, if they desire chastity, to seek [thereby] the

temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

[The legal "Safety Valve" in 24:33—acknowledging that those under "Compulsion" are not held responsible for the actions forced upon them—is a profound highlight for this study. "Truth" protects the weak from the "Lust for Worldly Gain". Morality is measured by how a society treats its most powerless members. This verse transforms a "commodity" back into a "human" with a soul that desires "Chastity".]

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345. Speak

[This section of manuscript, "Speak", establishes the ethics of communication. It balances the general rule of "kind speech" with the necessary exception of "justice for the wronged" (4:148). These verses (spanning 4:148 to 17:53) define language not just as a tool for information, but as a battlefield where "kindness" prevents the "discord" sown by negative influences.]

4:148 Allah does not like the public utterance of evil speech except by one who has been wronged. And Allah is ever Hearing and Knowing.

17:53 And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

[The psychological "Safety Valve" in 4:148—allowing the "utterance of evil" only for those who have been victims of injustice—is a vital anchor for this study. "Kind Speech" (17:53) is the primary protocol, while "Speaking Out against Wrong" is the emergency protocol. Verse 17:53 warns that "Satan" (evil influence) exploits small slips of the tongue to create massive social "discord."]

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346. Spend

[This section of manuscript, "Spend" defines the circular economy of faith. It transitions from the "Who" of charity—prioritizing parents and kin (2:215)—to the "Why," which is the ultimate benefit of the giver's own soul (2:272). These verses (spanning 2:215 to 63:11) establish that wealth is a dynamic resource meant for distribution, and the window for this "investment" closes permanently at the moment of death (63:10).]

2:215 They ask you [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it."

2:272 ...And whatever you spend in good, it is for yourselves, when you do not spend except seeking the countenance of Allah. And whatever you spend in good, it will be fully repaid to you, and you will not be wronged.

2:274 Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly—they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

34:39 Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will replace it; and He is the best of providers."

63:10–11 And spend [in the way of Allah] from what We have provided you before death comes to one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

[The "Replacement Rule" in 34:39 is a powerful economic principle for this study. Spending is a form of spiritual "liquidity"—it prevents the heart from becoming stagnant. Verse 63:10 is a sobering reminder that "Time" is the ultimate currency; once the "Brief Term" expires, no amount of wealth can purchase more life.]

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347. Spend for Truth and Justice

[This section of manuscript, "Spend for Truth and Justice" explores the concept of wealth as a tool for moral advancement and social equity. It frames financial spending

not as a loss, but as a "Beautiful Loan" (57:11) to the Creator, which yields a double harvest of spiritual growth and divine reward (2:265, 4:40). These verses (spanning 2:195 to 64:17) distinguish between "public display" (show-off) and "sincere devotion," warning that hoarding wealth is a form of self-injustice (47:38) and a distraction from the ultimate "Great Reward."]

2:195 And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

2:219 ...And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

2:265 And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits twofold. And if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah is Seeing of what you do.

4:38–39 And [also for] those who spend their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion—then evil is he as a companion. And what [harm] would it have done them if they had believed in Allah and the Last Day

and spent from what Allah provided them? And Allah is ever, about them, Knowing.

4:40 Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

4:41–42 So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad], against these [people] as a witness? That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

9:34 ...And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.

47:36–38 [This] worldly life is only amusement and diversion. And if you believe and fear Him, He will give you your rewards and not ask you for your properties. If He should ask you for them and press you, you would withhold, and He would expose your unwilling feelings. Here you are—those invited to spend in the cause of Allah—but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

57:7 Believe in Allah and His Messenger and spend out of that in which He has made you successors [trustees]. For those who have believed among you and spent, there will be a great reward.

57:10 And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah is Acquainted with what you do.

57:11 Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?

57:24 [Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

64:15–17 Your wealth and your children are but a trial, and Allah has with Him a great reward. So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your souls. And whoever is protected from the stinginess of his soul - it is those who will be the successful. If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is most Appreciative and Forbearing.

[The concept of being "Successors" or "Trustees" in 57:7 is a powerful focal point for this study. Wealth is a temporary loan, not an absolute possession. "True Success" is found in overcoming the "stinginess of the soul" (64:16). Verse 2:265 provides a beautiful agricultural "similitude"—spending for truth is like a garden on high ground that flourishes whether the rain is a downpour or just a drizzle.]

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349. Spirit

[This section of manuscript, "Spirit" addresses one of the most profound and inscrutable mysteries of existence. It establishes that the "Spirit" is a matter belonging to the divine realm and that human understanding of its true nature is intentionally limited (17:85). This verse from Surah Al-Isra serves as a boundary for empirical inquiry, reminding us that while we may map the physical and psychological, the "Spark of Life" remains under a unique divine "Command."]

17:85 And they ask you, [O Muhammad], about the soul (the Spirit). Say, "The soul is of the affair [the command] of my Lord. And mankind has not been given of knowledge except a little."

[The philosophical humility in 17:85—acknowledging that our knowledge is "but a little"—is a vital anchor for this study. The "Spirit" is the "Operating System" provided by the Creator, which remains "Closed Source" to the human mind. While we can observe the "Hardware" (the body) and the "Software"

(the intellect), the "Power Source" (the Spirit) is a direct "Command" from the Lord.]

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350. Squander

[This section of manuscript, "Squander" addresses the ethics of consumption and resource management. It establishes a clear boundary: while the enjoyment of food, drink, and wealth is permitted, the "crossing of limits" through waste is strictly prohibited (7:31, 17:26). These verses (spanning 7:31 to 17:27) define squandering not just as a financial error, but as a spiritual misalignment—linking the ungrateful nature of waste directly to the characteristics of negative influences (17:27).]

7:31 O children of Adam, … eat and drink, but be not excessive. Indeed, He does not love those who commit excess.

17:26 And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

17:27 Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

[The psychological link in 17:27 between "Wastefulness" and "Ingratitude" is a profound highlight for this study. "Truth" requires a balanced middle path. Every resource—is a trust. To "Squander" it is to deny its value and the Provider's grace.]

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351. Straight Path

[This section of manuscript, "Straight Path" defines the ultimate ethical and spiritual framework for a balanced life. It contrasts the psychological expansiveness of divine guidance with the suffocating "narrowness" of misguidance, which is compared to the physical strain of climbing into the sky where oxygen is thin (6:125). These verses (spanning 6:125 to 6:153) outline a "Universal Bill of Conduct"—prohibiting the exploitation of orphans, ensuring fair trade, and protecting the sanctity of life—as the practical definition of the "Straight Path."]

6:125 So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

6:126 And this is the path of your Lord, [a] straight [path]. We have detailed the verses for a people who remember.

6:127 For them will be the Home of Peace with their Lord. And He will be their protecting guardian because of what they used to do.

6:151 Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide

for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

6:152 "And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember."

6:153 "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."

[The vivid metaphor in 6:125—comparing misguidance to the "tightness of chest" experienced when ascending to high altitudes—is an incredible observation for this study. "Straight Path" isn't just a religious ritual; it is a set of social and economic protocols, such as "fair weights and measures" (6:152), that keep a society from "suffocating" under corruption.]

352. Strive

[This section of manuscript, "Strive" defines the active relationship between human effort and divine guidance. It establishes that success is a result of a three-part process: mindfulness (Taqwa), seeking the right means (Wasila), and disciplined exertion (Jihad/Striving) (5:35). These verses (spanning 5:35 to 96:19) present a profound promise: that the very act of "striving" in the search for Truth creates a path where none previously existed (29:69).]

5:35 O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.

29:69 And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

96:19 ...Prostrate and draw near [to Allah].

[The cognitive "Unlock" in 29:69—where the "Guidance" follows the "Striving" —is a brilliant anchor for this study. "Truth" isn't just found; it is earned through rigorous intellectual and spiritual labor. Prostration (96:19) is the ultimate act of intellectual humility—acknowledging that after all our "striving," the final "Nearness" is a gift.]

353. Success

[This section of manuscript, "Success" redefines the concept of achievement from a temporary worldly gain to an eternal state of being. It frames "Great Success" (9:72) as a combination of environmental peace (the gardens with flowing rivers) and the ultimate psychological reward: the approval and acceptance of the Creator. These verses (spanning 9:72 to 91:10) establish that true success is found in the "Development of the Soul" (91:9) rather than the mere accumulation of assets.]

9:72 Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but acceptance from Allah is greater. That is the great success.

10:63–64 Those who believed and were fearing Allah— For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment.

85:11 Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

87:14–15 He has certainly succeeded who purifies himself (develops spiritually) and remembers the name of his Lord and prays.

91:1–8 By the sun and its brightness, and [by] the moon when it follows it, and [by] the day when it displays it, and [by] the night when it covers it, and [by] the sky and He who constructed it, and [by] the earth and He who spread it, and [by] the soul and He who perfected it and inspired it [with discernment of] its wickedness and its righteousness...

91:9 He has succeeded who purifies it (the soul),

91:10 And he has failed who instills it [with corruption/stagnation].

[The "Success Equation" found in 91:7–10 is a profound anchor for this study. "Truth" acts as a catalyst for self-purification. The soul is a "perfected instrument" (91:7) equipped with the "firmware" to distinguish right from wrong (91:8). Verse 91:9 suggests that success is a dynamic process of growth, while failure is defined as spiritual stagnation or "stiffness" (91:10).]

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354. Superstition

[This section of manuscript, "Superstition" addresses the intellectual stagnation that occurs when tradition is followed blindly without the light of reason or divine revelation. It specifically critiques the pre-Islamic Arabian practices of "Bahira," "Sa'iba," "Wasila," and "Hami"—rituals where animals were "sanctified" or restricted based on superstitious counts of their offspring (5:103). These verses (spanning 5:103 to

5:105) champion the liberation of the mind from "ancestral baggage" and emphasize individual accountability in the pursuit of Truth.]

5:103 Allah has not appointed [such innovations as] *Bahira* or *Sa'iba* or *Wasila* or *Hami*. But those who disbelieve invent falsehood about Allah, and most of them do not use reason.

[Contextual Note: This verse critiques superstitions prevalent in pre-Islamic Arabia. They would dedicate animals to idols for satisfaction or to fulfill vows under various names. For example, a Bahira was a she-camel that had given birth five times, the last being a male. They would slit its ear and set it free; it was considered forbidden (haram) to work it, drink its milk, or ride it. It was left to roam freely. Similar superstitious labels included Sa'iba, Wasila, and Hami.]

5:104 And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

5:105 O you who have believed, upon you is [responsibility for] yourselves. He who has strayed cannot harm you if you are guided. To Allah is your return all together; then He will inform you of what you used to do.

[The sociological critique in 5:104 regarding the "fallacy of tradition" is a cornerstone for this study. "Truth" is often obscured by the comfort of the status quo. Superstition is a "waste of resources"—taking perfectly functional animals out of the economy for imaginary spiritual gain. Verse 5:105 offers a powerful "Isolation Protocol": if you remain guided by verified data and reason, the "system errors" (misguidance) of others cannot corrupt your own "Output."]

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355. Surrender

[This section of manuscript, "Surrender", explores the concept of total spiritual and moral alignment. It defines "Surrender" not as a loss of agency, but as a deliberate choice to link one's actions to a higher divine standard. These verses (spanning 2:112 to 41:33) provide a psychological safety net: the promise that sincere surrender leads to the removal of "fear" and "grief", replaced by a "firm handhold" (31:22) of certainty.]

2:112 Whoever submits his whole self to Allah and is a doer of good—he will have his reward with his Lord. No fear shall come upon them, nor shall they grieve.

31:22 And whoever submits his face (his whole self) to Allah while he is a doer of good—he has indeed grasped the most trustworthy handhold. ...

41:33 And who is better in speech than one who invites

to Allah and does righteousness and says, "Indeed, I am of those who surrender [to Allah]"?

[The metaphor of the "most trustworthy handhold" in 31:22 is a brilliant anchor for this study. Human life is often a "free fall" of uncertainty unless it is tethered to an absolute "Truth." "Surrender" is the act of grabbing that tether. Verse 2:112 completes the equation: Surrender + Doing Good = Psychological Immunity to fear and sadness.]

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356. Suspicion

[This section of manuscript, "Suspicion" addresses the preservation of social fabric and personal integrity. It provides a three-layered prohibition: against "Excessive Suspicion", "Spying", and "Backbiting" (49:12). This verse from Surah Al-Hujurat serves as a "Privacy Protocol," establishing that internal assumptions must not lead to the violation of others' dignity or the secret surveillance of their lives.]

49:12 O you who have believed, avoid much [negative] suspicion. Indeed, some suspicion is sin. And do not spy or backbite each other. ... And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

[The psychological insight in 49:12—categorizing "Suspicion" as a potential "Sin"—is a vital anchor for this study. "Truth" is often corrupted by unverified assumptions. A healthy society is built on "Transparency" rather than "Espionage." The verse

suggests that "Spying" is a direct result of unchecked suspicion, leading to a breakdown in communal trust.]

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357. Tales of Quran

[This section of manuscript, "Tales of Quran" defines the purpose of historical narrative. It frames these stories not as mere folklore, but as a "Stabilizer" for the heart (11:120) and a "Warning" for those who wish to avoid the errors of the past (24:34). These verses (spanning 11:120 to 24:34) establish that history is a data set intended to provide "Firmness" and "Inspiration" to the modern seeker of Truth.]

11:120 And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

20:99–100 Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us a message [a reminder]. Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden.

24:34 And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

[The concept of "Heart Stabilization" in 11:120 is a profound

psychological anchor for this study. The stories of the Prophets are "Case Studies" in resilience. Verse 20:100 warns that ignoring these historical datasets results in a "Burden"—the weight of repeating mistakes that could have been avoided through study.]

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377. Tarry

[This section of manuscript, "Tarry" explores the relative nature of time and the brevity of worldly existence. It highlights a psychological shift: although human life feels long while being lived, from the perspective of the Hereafter, it will seem like a mere "hour of a day" (46:35) or a single "morning or evening" (79:46). These verses (spanning 17:52 to 79:46) serve as a "Reality Check" on our priorities, framing the entire human experience as a temporary "stay" before an eternal return.]

17:52 On the Day He will call you and you will respond with His praise and think that you had not remained [in the world] except for a little while.

20:102–104 The Day the Horn will be blown. And We will gather the criminals that Day, their eyes blue [with terror]. They will whisper among themselves, "You remained [in the world] not more than ten [days]." We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

46:35 ...On the Day they see that which they are promised [the Resurrection], it will be as though they had not remained [in the world] except an hour of a day. This is a clear message. Will any be destroyed except the defiantly disobedient people?

79:42–43 They ask you, [O Muhammad], about the Hour: when is its arrival? In what [position] are you to mention it?

79:46 It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.

[The "Time Dilation" described in 20:104—where the most insightful among the people realize that an entire lifetime was just "one day"—is a powerful theme for this study. "Truth" is the only thing that outlasts this "temporary stay." Since our "Tarrying" is so short, our focus should remain on what is eternal. Verse 46:35 frames this as a "Clear Message": the destruction of the soul occurs when one treats a "temporary moment" as a permanent home.]

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378. Task

[This section of manuscript, "Task" establishes the divine principle of proportional accountability. It provides a profound psychological relief: that no soul is ever burdened with a "Task" or responsibility that exceeds its inherent

capacity (2:286). These verses (spanning 2:286 to 23:62) define a "Fair Evaluation System" where rewards and consequences are strictly mapped to an individual's actual capabilities and actions.]

2:286 Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. ...

7:42 But those who believed and did righteous deeds—We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

23:62 And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.

[The concept of "Capacity-Based Responsibility" in 23:62 is a vital anchor for this study. "Truth" is accessible and "Justice" is balanced. Human stress often comes from self-imposed burdens, whereas the Creator's "Task List" is always calibrated to the "User's" strength. Verse 23:62 introduces the "Truthful Record"—a cosmic database that ensures no "Calculation Error" occurs in the final audit of one's life.]

379. Term

[This section of manuscript, "Term" explores the concept of Predetermined Intervals and the absolute punctuality of divine decrees. It establishes that every individual, every nation, and even the universe itself operates on a fixed "expiration date" or "scheduled event" (7:34, 46:3) strikes. These verses (spanning 6:66 to 46:3) define a reality where timing is not accidental but a calculated aspect of the "Master Plan."]

6:66–67 Your people have denied it [the Resurrection] although it is the truth. Say, "I am not over you as a manager." For every news [event] is a finality [a fixed time], and you will soon know.

7:34 And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

7:185 Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what message after this will they believe?

7:187 They ask you about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It weighs heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it.

Say, "Its knowledge is only with Allah, but most of the people do not know."

10:49 ...For every nation is a [specified] term. When their time has come, they will not remain behind an hour, nor will they precede [it].

11:3 ...He will let you enjoy a good provision for a specified term and give every doer of favor his favor. ...

11:103–104 Indeed in that is a sign... That is a Day for which the people will be collected, and that is a Day [which will be] witnessed. And We do not delay it except for a limited term.

13:38 ...And it was not for a messenger to come with a sign except by permission of Allah. For every term [every matter] is a decree [written].

15:4 And We did not destroy any city but that for it was a known decree [a fixed time].

20:129 And if not for a word [decree] that preceded from your Lord and a specified term, it [the judgment] would have been unavoidable [immediately].

29:53 And they urge you to hasten the punishment. And if not for [the fact of] a specified term, the punishment would have reached them. But it will surely come to them suddenly while they perceive not.

36:48–49 And they say, "When is this promise, if you should be truthful?" They do not await except one blast which will seize them while they are disputing.

46:3 We did not create the heavens and the earth and what is between them except in truth and for a specified term. ...

[The "Immutable Deadline" mentioned in **13:38** and **7:34** is a vital anchor for this study. Human history isn't a chaotic drift, but a series of "Scheduled Events." "Truth" is proven by the fulfillment of these terms. Verse **7:185** is an intellectual challenge to the reader: to look at the "Boundaries" of the universe and realize their own "Term" might be imminent.]

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380. Test

[This section of manuscript, "Test" establishes the fundamental nature of earthly existence as a series of divine assessments. It refutes the idea that belief is a mere verbal claim, asserting instead that faith must be refined through trials of fear, loss, prosperity, and human relationships (2:155, 29:2). These verses (spanning 2:155 to 72:17) frame the world as a "Laboratory of the Soul," where every resource and every hardship is a variable designed to reveal one's true character and level of patience.]

2:155 And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but

give good tidings to the patient.

2:156–157 Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

5:48 ...To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. ...

5:94 O you who have believed, Allah will surely test you through something of the game [hunting] that your hands and spears [can] reach, that Allah may make evident who fears Him unseen. ...

6:165 And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may test you through what He has given you. ...

8:28 And know that your properties and your children are but a trial and that Allah has with Him a great reward.

10:14 Then We made you successors in the land after them so that We may observe how you will do [act].

21:35 Every soul will taste death. And We test you with

evil and with good as a trial; and to Us you will be returned.

25:20 ...And We have made some of you [people] as a trial for others - will you have patience? And ever is your Lord, Seeing.

29:2–3 Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

47:31 And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.

72:16–17 And [Allah revealed] that if they had remained straight on the way, We would have given them abundant provision [water] so that We might test them therein. ...

[The "Test Protocol" described in 21:35—where both "Good" and "Evil" are used as diagnostic tools—is a vital anchor for this study. Prosperity can be a more difficult "Test" than poverty, as it often leads to the arrogance described in 10:12. "Success" in this laboratory is measured by "Patience" and "Consistency".]

381. Testify

[This section of manuscript, "Testify" presents a chilling and cinematic depiction of the ultimate "Internal Audit." It describes a scenario where the standard human interface—the mouth—is disabled, and the "Hardware" (hands, feet, ears, eyes, and skin) begins to transmit its own stored data directly to the Creator (36:65, 41:20). These verses (spanning 36:65 to 41:25) redefine "Privacy" and "Accountability," suggesting that every cell of the human body is an independent witness and a secure data logger.]

36:65 That Day We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

41:19–20 And [mention, O Muhammad], the Day when the enemies of Allah will be gathered to the Fire and they will be [driven] in rows. Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

41:21 And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned."

41:22–23 And you were not [able to] hide yourselves lest your hearing and your eyes and your skins should testify against you, but you thought that Allah did not know

much of what you were doing. And that was your [bad] thought which you entertained about your Lord. It has ruined you, and you have become among the losers.

41:24 So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allah], they will not be of those who are allowed to appease.

41:25 And We appointed for them companions who made seem fair to them what was before them and what was behind them [of sin], and the word [of punishment] has come into effect upon them among nations of jinn and mankind which had passed away before them. Indeed, they were losers.

[The psychological horror of "Somatic Testimony" in **41:21** is a profound anchor for this study. It examined the impossibility of hiding from oneself. "Truth" is not just an external concept but is physically encoded within us. Verse **41:23** suggests that "Ruined Systems" are the result of a "Bad Assumption"—the belief that the Administrator (Allah) does not have access to the "Hidden Logs."]

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382. Thankfulness

[This section of manuscript, "Thankfulness" presents gratitude not merely as an emotion, but as a rational response to the intricate design of the universe. It frames the natural cycles of day and night (28:71-73), the biological perfection of

the human form (32:7-9), and the economic resources of the oceans (35:12, 45:12) as deliberate gifts designed to facilitate human life. These verses (spanning 2:185 to 45:12) define "Thankfulness" as the ultimate "User Feedback"—an acknowledgement of the Creator's grace and the functional elegance of the world.]

2:185 ...Allah intends for you ease and does not intend for you hardship... and [He desires] that you complete the period and glorify Allah for that [guidance] to which He has guided you; and perhaps you will be grateful.

28:71–72 Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?" Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you night in which you may rest? Then will you not see?"

28:73 And out of His mercy He made for you the night and the day that you may rest therein and [at day] seek of His bounty and that perhaps you will be grateful.

32:7–9 [He] who perfected everything which He created and began the creation of man from clay... Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and

hearts; little are you grateful.

35:12 And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear; and you see the ships plowing through [them] that you may seek of His bounty; and perhaps you will be grateful.

39:7 If you disbelieve (are ungrateful)—indeed, Allah is free from need of you. And He is not pleased by ingratitude for His servants. And if you are grateful, He is pleased with it for you...

45:12 It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.

[The "Logical Challenge" in 28:71-72—asking the reader to imagine a world of perpetual darkness or eternal light—is a brilliant anchor for this study. It focused on the "Optimization of Life." Gratitude is the recognition of "System Balance." In 32:9, the transition from biological "Clay" to the sophisticated sensors of "Hearing, Vision, and Heart" is presented as a gift that demands a response. Ingratitude, as per 39:7, doesn't harm the "System Provider" (Allah), but it creates a "Status Error" in the soul of the user.]

383. The Day

[This section of manuscript, "The Day" provides a vivid, high-definition catalog of the cataclysmic shift from this world to the next. It emphasizes that while the timing is a divine secret (20:15), the physical reality of the Earth yielding its secrets (84:4, 99:2) and the psychological weight of the "Scale" (101:6) are absolute certainties. These verses (spanning 20:15 to 101:11) frame the Day of Judgment as the ultimate "System Audit" where every atom of data—good or bad—is retrieved and displayed (99:7-8).]

20:15–16 Indeed, the Hour is coming—I almost conceal it—so that every soul may be recompensed for that which it strives. So let not him who believes not in it and follows his desires avert you from it, lest you perish.

22:7 And [that] the Hour is coming, no doubt about it; and that Allah will resurrect those in the graves.

27:87–88 And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all shall come to Him in humility. And you see the mountains, thinking them rigid, while they will pass away as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with what you do.

72:25 Say, "I do not know if what you are promised is near or if my Lord will appoint for it a distant term."

73:14, 17–18 On the Day the earth and the mountains will quake and the mountains will become a heap of sand pouring down. ... Then how can you fear, if you disbelieve, a Day that will make the children white-haired [from terror]? The heaven will break apart therefrom; ever is His promise fulfilled.

84:1–6 When the sky has split [asunder] and has responded to its Lord and was bound [to do so], and when the earth has been extended and has cast out that within it and relinquished [it] and has responded to its Lord and was bound [to do so]—O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.

84:7–15 Then as for he who is given his record in his right hand, he will be judged with an easy account and return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction and [enter to] burn in a Blaze. Indeed, he had [once] been among his people in happiness; indeed, he thought he would never return [to Allah]. But yes! Indeed, his Lord was ever of him, Seeing.

84:16–19 So I swear by the afterglow of sunset; and by the night and whatever it gathers; and by the moon when it becomes full—[That] you shall certainly embark upon stage after stage.

99:1–8 When the earth is shaken with its [final] earthquake and the earth discharges its burdens, and man says, "What is [wrong] with it?"—That Day, it will report its news because your Lord has commanded it. That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.

101:1–11 The Striking Calamity! What is the Striking Calamity? And what can make you know what is the Striking Calamity? It is the Day when people will be like moths, dispersed, and the mountains will be like wool, fluffed up. Then as for one whose scales are heavy [with good deeds], he will be in a pleasant life. But as for one whose scales are light, his refuge will be *Hawiyah*. And what can make you know what that is? It is a Fire, intensely hot.

[The concept of "Stage after Stage" in 84:19 is a fascinating anchor for this study. "The Day" is not just an ending, but the final "Migration" of data from a temporary server to an eternal one. Verse 99:4 suggests the Earth itself is a recording medium (it will "report its news"), which aligns with focus on "Truth" being documented in every layer of creation.]

384. The Day and Disbelievers' Claims

34:3 — The Inevitable Hour The disbelievers say, "The Hour will never come to us." Say, "Yes, by my Lord, it will surely come to you. [He is] the Knower of the unseen." ...

34:4 — The Purpose of Reward ...That He may reward those who believe and do righteous deeds. For them is forgiveness and a noble/exalted provision.

34:5 — Consequences of Obstruction But those who strive against Our revealed verses, seeking to cause failure—for them will be a painful punishment of wrath.

34:7 — Mockery of Resurrection Those who disbelieve say, "Shall we direct you to a man who informs you that when you have disintegrated into complete disintegration, you will be [raised] in a new creation?"

34:8 — Accusations of Madness "Has he invented a lie about Allah, or is there madness in him?" Rather, those who do not believe in the Hereafter are in punishment and extreme error.

34:9 — Signs in the Horizon Do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or let fall upon them fragments from the sky. Indeed, in that is a sign for every servant who turns [to Allah] in repentance.

34:29 — Demanding a Timeline And they say, "When is this promise [to be fulfilled], if you should be truthful?"

34:30 — The Fixed Appointment Say (O Muhammad): "For you is the appointment of a Day which you cannot delay for an hour nor can you hasten."

[Here it is captured the "Skeptical Discourse" surrounding the concept of time and accountability. In the manuscript, 34:7 perfectly illustrates the ancient struggle to conceptualize Resurrection—a theme that often overlaps with the psychological and philosophical exploration.]

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385. The Day and Hill

[This section of manuscript, "The Day and Hill" focuses on the dramatic topographical transformation of the Earth. It describes the literal "defragmentation" of the physical world, where the most immovable objects—mountains—are reduced to dust, resulting in a perfectly level, featureless plane (20:106). These verses (spanning 20:105 to 20:107) represent the ultimate "System Reset," where all worldly hierarchies and hiding places are removed to facilitate a transparent and absolute judgment.]

20:105 And they ask you [O Muhammad] about the mountains [on the Last Day]. Say, "My Lord will uproot them and scatter them as dust."

20:106 And He will leave the earth as a level, empty plain.

20:107 You will not see therein any curve or any ruggedness [any depression or elevation].

[The vision of the Earth becoming a "Level Plain" in 20:106 is a striking anchor for this study. It examined the vanity of worldly monuments. On "The Day," all physical distractions—the "curves and ruggedness" that people use to hide their actions—will be deleted. Verse 20:107 describes a state of "Perfect Visibility," where nothing can be obscured from the Divine Observer.]

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386. The Message

[This section of manuscript, "The Message" is a powerful synthesis of divine authority, the mechanics of creation, and the absolute reality of the afterlife. It frames Allah as the "Ultimate Goal" (53:42) and the "Owner of Sirius" (53:49), while providing a detailed "System Analysis" of human life—from a single drop of fluid (53:46) to the final categorization into three groups on Judgment Day (56:7). These verses (spanning 53:42 to 81:29) act as the final "Status Report" for humanity, warning that the "Imminent Event" is near and cannot be delayed.]

The Sovereignty of the Creator (Surah An-Najm)

53:42–44 And that to your Lord is the finality [the ultimate goal]. And that it is He who makes [one] laugh

and weep. And that it is He who causes death and gives life. **53:45–47** And that He creates the two mates—the male and the female—from a sperm-drop when it is emitted. And that [incumbent] upon Him is the next creation [resurrection]. **53:48–49** And that it is He who enriches and suffices. And that it is He who is the Lord of Sirius [the bright star]. **53:50–55** And that He destroyed the first [people of] 'Aad, and Thamud—and He spared [none]—and the people of Noah before. Indeed, they were more unjust and oppressive. And the overturned cities He hurled down and covered them by that which He covered [stones/punishment]. Then which of the favors of your Lord do you doubt? **53:56–62** This [Prophet] is a warner like the warners of old. The approaching Day has approached. None besides Allah can remove it [or disclose it]. Then at this statement do you wonder? And you laugh and do not weep, while you are proudly sporting? So prostrate to Allah and worship [Him].

The Inevitable Event (Surah Al-Waqi'ah)

56:1–6 When the Inevitable Event occurs, there is no denial of its occurrence. It will bring low [some] and raise up [others]. When the earth is shaken with convulsion and the mountains are broken down, crumbling, and become dust dispersing. **56:7–14** And you become [divided into] three kinds: Then the companions of the right—what are

the companions of the right? And the companions of the left—what are the companions of the left? And the forerunners, the forerunners—those are the ones brought near [to Allah] in the Gardens of Pleasure. A [large] company of the former peoples and a few of the later peoples. **56:45–56** Indeed they were, before that, indulging in affluence, and they used to persist in the great violation [sin]. And they used to say, "When we die and become dust and bones, are we indeed to be resurrected? And our forefathers as well?" Say, [O Muhammad], "Indeed, the former and the later peoples are to be gathered together for the appointment of a known Day." Then indeed you, O those astray [who are] deniers, will be eating from trees of zaqqum and filling with it your bellies and drinking on top of it from scalding water... That is their accommodation on the Day of Recompense. **56:83–87** Then why, when the soul at death reaches the throat, and you are at that moment looking on—and Our angels are nearer to him than you, but you do not see—then why do you not, if you are not held accountable, bring it back, if you should be truthful?

The Scale of Time and Justice (Surah Al-Ma'arij & Al-Qiyamah)

70:4 The angels and the Spirit [Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years. **70:8–14** The Day the sky will be like molten copper, and

the mountains will be like wool. And no friend will ask [about] a friend, though they could see each other... even if he should offer all that is on earth to save himself. **75:3–4** Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips. **75:22–25** [Some] faces, that Day, will be radiant, looking at their Lord. And [some] faces, that Day, will be contorted, expecting that there will be done to them [something] back-breaking.

The Final Awakening (Surah At-Takwir)

81:1–14 When the sun is wrapped up [in darkness], and when the stars fall, dispersing, and when the mountains are removed... and when the souls are paired... and when the girl [who was] buried alive is asked for what sin she was killed, and when the pages [of records] are spread... then a soul will [finally] know what it has brought [with it]. **81:26–29** So where are you going? It is not except a reminder to the worlds—for whoever wills among you to take a right course. And you do not will except that Allah wills—Lord of the worlds.

[The "Fingertip Accuracy" mentioned in **75:4** is a phenomenal anchor for this study. Divine "Truth" is encoded even in the smallest biological markers. Allah can reconstruct the unique patterns of a fingerprint, then no "Deed" or "Data Point" is ever truly lost.]

387. Thief

[This section of manuscript, "Thief" addresses the legal and moral consequences of violating the property rights of others. It presents a dual approach: a strict, deterrent-based physical punishment designed to protect the social fabric (5:38), followed immediately by the "Logic of Rehabilitation" for those who genuinely repent and reform (5:39). These verses (spanning 5:38 to 5:40) define the "Constitutional Sovereignty" of the Creator over all physical and legal domains.]

5:38 [As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.

5:39 But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.

5:40 Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.

[The "Logic of Deterrence" in 5:38 is a critical anchor for this study. Justice must be visible to be effective. While the punishment is severe, it is balanced by the "Path of Reform" in

5:39. This suggests that the goal of the "System" is not just to punish, but to restore integrity.]

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388. Transgression

[This section of manuscript, "Transgression" defines the structural "Guardrails" of human behavior. It outlines that divine laws are not arbitrary restrictions but are "Boundaries" (65:1) designed to protect the individual from self-harm. Whether in financial dealings (4:29), personal ethics (23:7), or even the over-restriction of permissible things (5:87), "Transgression" is framed as a breach of a "Safety Protocol" that leads to systemic failure (punishment).]

4:14 And whoever disobeys Allah and His Messenger and transgresses His limits—He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

4:29–30 O you who have believed, do not consume one another's wealth unjustly but only [in business] by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice—then We will drive him into a Fire. And that, for Allah, is [always] easy.

4:31 If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [Paradise].

5:87 O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

23:5–7 And they who guard their private parts, except from their wives or those their right hands possess, for then they will not be blamed—But whoever seeks beyond that, then those are the transgressors.

65:1 ...And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself...

70:29–31 And those who guard their private parts, except from their wives or those their right hands possess, for then they will not be blamed—But whoever seeks beyond that, then those are the transgressors.

[The concept in 5:87—that prohibiting what is lawful is *also* a form of transgression—is a profound anchor for this study. Balance is the essence of "Truth." "Transgression" occurs at both extremes: excessive indulgence and excessive self-deprivation. Verse 65:1 provides the ultimate psychological insight: the one who breaks the "Boundary" isn't just a rebel; they are the primary victim of their own actions.]

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389. Transgressor

[This section of manuscript, "Transgressor" focuses on the

direct consequences of crossing divine boundaries and the heavy cost of systemic rebellion. It warns that persistence in transgression triggers a "Divine Response" of wrath (20:81), yet it immediately highlights the "Recovery Path" for those who re-sync their actions with faith and righteousness (20:82). These verses (spanning 20:81 to 65:10) provide a historical and logical audit of failed civilizations that ignored their "Operational Manuals" (the Messengers).]

20:81 ...And do not transgress therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen [into destruction].

20:82 But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

65:8–9 And how many a city was insolent toward the command of its Lord and His messengers, so We settled accounts with it a severe settlement and punished it with a terrible punishment. So it tasted the bad consequence of its affair, and the outcome of its affair was loss.

65:10 Allah has prepared for them a severe punishment. So fear Allah, O you of understanding, who have believed. Allah has already sent down to you a message [a reminder].

[The contrast in 20:81-82 between "Destruction" and "Perpetual Forgiveness" is a powerful anchor for this study.

Societies are "Self-Correcting Systems." A "Transgressor" is someone who ignores the warning signs until the system collapses. Verse 65:10 specifically addresses those with "Understanding" suggesting that faith is a rational choice to avoid "System Loss".]

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390. Travel and Learn

[This section of manuscript, "Travel and Learn" presents the world as an open-air laboratory for human observation. It encourages active exploration of geography and history to understand the "Natural Laws of Success and Failure" (3:137). These verses (spanning 3:137 to 12:109) define travel not as leisure, but as a "Data Collection" exercise—a way to verify the "Divine Warning" through the physical remains of past civilizations.]

3:137 Many ways of life [and civilizations] have passed away before you. So travel through the earth and observe what was the end of those who denied [the truth].

3:138 This [the Quran] is a proclamation for mankind and a guidance and an admonition for those who guard themselves [against evil].

6:11 Say, "Travel through the land; then observe what was the end of the deniers."

12:109 ...Have they not traveled through the land and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?

[The command to "Observe" in 6:11 is the ultimate anchor for this study. History is a "Version History" of human choices. By "Traveling and Learning," we can see the "Crashes" of previous systems that ignored the "Root Code" of ethics. Verse 12:109 challenges the "Intellect" implying that ignoring history is a failure of logic.]

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391. True-False

[This section of manuscript, "True-False" establishes a profound "System of Validation" for human belief. It uses vivid physical metaphors—the person reaching for unreachable water (13:14) and the separation of pure metal from dross (13:17)—to illustrate that Truth is substantive and enduring, while Falsehood is hollow and fleeting. These verses (spanning 13:14 to 47:3) define "Truth" as that which provides "Utility" and remains grounded, while "Falsehood" is compared to "Foam" that eventually evaporates into nothingness.]

13:14 To Him [alone] is the supplication of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar] that it may reach his mouth, but it will not reach it [thus]. And the supplication of the

disbelievers is not but in error [futility].

13:17 He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments or utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

40:78 ...So when the command of Allah comes, it will be concluded in truth, and the followers of falsehood will then be the losers.

47:3 That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their [own] examples.

[The "Industrial Metaphor" in 13:17—comparing the purification of metal to the separation of Truth and Falsehood—is a brilliant anchor for this study. "Truth" even survives the "Fire" of scrutiny. "Falsehood" is like the "Scum" on top of molten gold; it looks bulky and impressive at first, but it has no weight and is eventually discarded. Verse 13:17 offers a definitive test for any idea: "Does it benefit the people?" If it doesn't provide "Utility" it is "Foam."]

392. Trumpet

[This section of manuscript, "Trumpet" captures the moment of ultimate cosmic disruption. It describes how a single, powerful sound—the "Trumpet Blast"—will trigger the "Great Overwhelming Event," awakening the dead from their graves and forcing an immediate confrontation with one's life choices. These verses (spanning 79:6 to 80:42) frame the transition between the temporal world and the eternal as a sudden, audible "System Call" that renders all human relationships secondary to individual accountability.]

The Resounding Blast (Surah An-Nazi'at)

79:6–9 On the Day the first blast [of the Trumpet] will convulse [the creation], followed by the subsequent [blast], hearts, that Day, will tremble, and their eyes will be humbled.

79:10–14 They say, "Will we indeed be returned to [our] former state [of life]? Even if we should be decayed bones?" They say, "That, then, would be a losing return." Indeed, it will be but one [shout/blast], and suddenly they will be [alert] upon the earth's surface.

79:34–39 But when there comes the greatest Overwhelming Event [the Hour]—the Day when man will remember that for which he strove, and Hellfire will be exposed for [all] those who see. Then as for he who transgressed and preferred the life of the world, indeed,

Hellfire will be [his] refuge.

79:40–41 But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, indeed, Paradise will be [his] refuge.

79:42–46 They ask you, [O Muhammad], about the Hour: when is its arrival? In what [position] are you that you should mention it? To your Lord is its finality. You are only a warner for those who fear it. It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.

The Deafening Cry (Surah 'Abasa)

80:33–37 But when there comes the Deafening Blast— that Day a man will flee from his brother, and his mother and his father, and his wife and his children. For every man, that Day, will be a matter adequate for him [to be occupied with].

80:38–42 [Some] faces, that Day, will be bright— laughing, rejoicing at good news. And [other] faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked.

[The psychological insight in 80:33-37—the "Deafening Blast" making a person flee from their closest family members—is a powerful anchor for this study. It expresses the ultimate isolation of the human soul. "The Day" is a moment of absolute

individualism where no social status or relationship can provide a "Patch" for one's deeds. Verse 79:46 adds a fascinating dimension to this study on time: after the "Trumpet," the entirety of human history will feel like a single "Afternoon," highlighting the scale of eternity.]

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393. Trust

[This section of manuscript, "Trust" explores the spiritual and structural foundation of reliance on the Creator. It defines "Trust" not as passivity, but as the final step after making a firm decision (3:159). These verses (spanning 3:159 to 64:13) present trust as the ultimate "Security Protocol"—a specialized form of confidence that remains stable even when all worldly variables fail.]

3:159–160 ...And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.

8:49 ...And whoever relies upon Allah—then indeed, Allah is Exalted in Might and Wise.

25:58 And rely upon the Ever-Living who does not die, and exalt [Him] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted.

33:3 And rely upon Allah; and sufficient is Allah as Disposer of affairs.

33:72–73 Indeed, we offered the Trust (the burden of faith/responsibility) to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust [to himself] and ignorant. [It was] so that Allah may punish the hypocrite men and hypocrite women and the polytheist men and polytheist women, and so that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.

64:13 Allah—there is no deity except Him. And upon Allah let the believers rely.

[The "Cosmic Burden" mentioned in 33:72—where the heavens and mountains declined the "Trust"—is a profound anchor for this study. It is the unique responsibility of human consciousness. "Trusting Allah" is the counterweight to this heavy burden; while man was "ignorant" to take on such a task, his only survival mechanism is absolute reliance on the "Ever-Living" (25:58).]

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394. Truth

[This section of manuscript, "Truth" defines the structural and verbal reality of the universe. It establishes that "Truth" is not

just a human concept but the very foundation upon which the heavens and earth were built (29:44). These verses (spanning 6:73 to 29:44) frame Allah as the "Manifest Truth" (24:25) and His word as the definitive standard for all existence.]

6:73 ...His word [the command] is the Truth. ... He is the All-Wise, the All-Aware.

24:25 ...And they will know that Allah is the Manifest Truth [the Evident Reality].

29:44 Allah created the heavens and the earth in truth. Indeed, in that is a sign for the believers.

[The assertion in 29:44—that the entire physical universe is "built on Truth"—is a profound anchor for this study. "Truth" is the fundamental law of physics; if the universe were built on a "Falsehood" or a mathematical error, it would collapse. Verse 24:25 suggests that while humans may struggle with ambiguity now, the "Manifest Truth" is a destination toward which all information eventually flows.]

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396. Truth and Justice

[This section of manuscript, "Truth and Justice" addresses the practical application of divine law in human society. It establishes that "Justice" is a direct command from the Creator (7:29) and identifies a specific group of people whose entire purpose is to navigate the world using "Truth" as their compass to establish "Equity" (7:181). These verses frame

justice not as an abstract ideal, but as an active, guided responsibility.]

7:29 Say, "My Lord has commanded justice..."

7:181 And among those We created is a community which guides by truth and by it establishes justice.

[The concept of a "Community of Truth" in 7:181 is a vital anchor for this study research. It focused on the social impact of integrity. "Justice" cannot exist without "Truth"; one is the foundation, and the other is the structure. Verse 7:181 suggests that there is always a "Core Group" in every generation.]

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397. Truth and Its Significance

[This section of manuscript, "Truth and Its Significance" explores the vital necessity of prioritizing objective truth over religious dogma or worldly gain. It establishes that being with the "Truthful" is a divine command (9:119) and that the true nature of humanity (Fitrah) is intrinsically aligned with this reality (30:30). These verses (spanning 5:77 to 43:35) explain that truth is the ultimate safeguard, while the absence of it—even if replaced by material gold and silver—is merely a fleeting illusion of success.]

5:77 ...Do not exceed the limits in your religion beyond the truth...

9:119 O you who have believed, be mindful of Allah and be with those who are truthful.

22:38 Indeed, Allah defends those who have believed [in the truth]. Indeed, Allah does not like everyone treacherous and ungrateful.

30:30 So set your face toward the religion of truth [of pure monotheism] as a Hanif. [Adhere to] the Fitrah [natural disposition] of Allah upon which He has created mankind. No change is there in the creation of Allah. That is the correct religion, but most of the people do not know.

43:33–35 And if it were not that the people would become one community [of disbelievers/rejecters of truth], We would have made for those who disbelieve in the Most Merciful—for their houses—ceilings and stairways of silver upon which they mount. And for their houses—doors and couches upon which they recline. And gold ornaments. But all that is nothing but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.

[The "Warning of Materialism" in 43:33-35 is a profound anchor for this study. "Falsehood" often appears more prosperous than "Truth." Allah intentionally limits the worldly wealth of the "Deniers" to prevent everyone from following them in greed (43:33). Verse 30:30 offers the solution: "Truth"

is not an external burden but our original "Hardware Specification" (Fitrah).]

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398. Unseen

[This section of manuscript, "Unseen" defines the boundaries of human knowledge and the absolute data-omniscience of the Creator. It establishes that while humans operate within a limited field of vision, every microscopic event—from a falling leaf to a single grain in the darkness of the earth—is part of a "Clear Record" (6:59). These verses (spanning 3:179 to 72:28) frame the "Unseen" not as magic, but as a vast database to which only the "Admin" has the encryption keys.]

3:179 Allah would not leave the believers in that [state] in which you are [now] until He separates the evil from the good. Nor would Allah reveal to you the "Unseen." But Allah chooses of His messengers whom He wills...

6:59 And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

7:188 Say [O Muhammad], "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I should know the unseen, I would have acquired

much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings for a people who believe."

10:20 And they say, "Why was a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah [to know], so wait. Indeed, I am with you among those who wait."

11:123 And to Allah belong the unseen [aspects] of the heavens and the earth... And your Lord is not unaware of what you do.

72:25–28 Say, "I do not know if what you are promised is near or if my Lord will appoint for it a distant term." [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers [guardians]... and He has enumerated all things in number.

[The "Granular Data" mentioned in 6:59—that not even a leaf falls without being recorded—is a fascinating anchor for this study. There is a concept of "Universal Documentation." The "Unseen" is simply data that hasn't been "Rendered" for human eyes yet. Verse 7:188 provides a humble logical proof: if the Prophet had access to the "Unseen", he would have been the wealthiest man on earth. His lack of worldly abundance is proof of his honesty regarding the limits of his

knowledge.]

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399. Usury

[This section of manuscript **"Usury"** outlines the ethical and economic prohibitions against interest-based lending, contrasting it with the spiritual and social benefits of charity and trade.]

2:275 Those who consume interest will not stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may keep what is past, and his affair rests with Allah. But whoever returns [to dealing in interest or usury]—those are the companions of the Fire; they will abide eternally therein.

2:276 Allah destroys interest and gives increase for charities. And Allah does not love any sinning disbeliever.

2:277 Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

2:278 O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be

believers.

2:279 And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal—[thus] you do no wrong, nor are you wronged.

2:281 And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be wronged.

3:130 O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.

3:131 And fear the Fire, which has been prepared for the disbelievers.

3:132 And obey Allah and the Messenger that you may obtain mercy.

30:39 And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah—those are the multipliers.

The Message by A Z M Alamgir

400. Veil

[This section of manuscript **"Veil"** outlines the ethical and social guidelines for modesty, privacy, and respectful interaction. It emphasizes that while physical clothing is important, the "garment of righteousness" is the ultimate protection.]

7:26 O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness (warding off evil)—that is best. That is from the signs of Allah that perhaps they will remember.

24:30 Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

24:31 And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they

conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

24:60 And women of post-menstrual age who have no desire for marriage—there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.

24:61 There is not upon the blind any guilt nor upon the lame any guilt nor upon the ill any guilt nor upon yourselves if you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace (*Salam*) upon each other—a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of revelation] that you may understand.

33:53 ...And when you ask [the Prophet's wives] for something, ask them from behind a partition (veil). That is purer for your hearts and their hearts...

33:59 O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

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401. Victory and Manners

[This section of manuscript **"Victory and Manners"** addresses the spiritual etiquette of success. It emphasizes that victory should not lead to arrogance but to humility, gratitude, and a plea for forgiveness.]

30:5 ...In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

110:1 When the victory of Allah has come and the conquest,

110:2 And you see the people entering into the religion of Allah in multitudes,

110:3 Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

[This refers to the assistance provided by Allah; victory is achieved through His support. It outlines what the conduct of

believers should be when victory is attained through such help.

This directed conduct helps victors avoid error or any form of undisciplined/transgressive path and teaches them to walk the right way. Walking the correct path strengthens the morale of the believers. Furthermore, correct and good behavior attracts people toward the path of Islam.

These directions regarding the right path came when people began joining under the flag of Islam from all directions following the success of the Conquest of Mecca and the Tabuk expedition.]

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402. Vie

[This section of manuscript **"Vie"** redefines the concept of competition. Instead of competing for worldly gain, it encourages a "race" toward moral excellence, forgiveness, and the vast rewards of the hereafter.]

2:148 ...So race with one another in good deeds. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent.

3:133 And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous (those who ward off evil).

5:48 ...To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

57:20 Know that... the worldly life is but the enjoyment of delusion.

57:21 Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

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403. Wandering Arabs

9:97 — Hardness of Heart The wandering Arabs (Bedouins) are the most stubborn in disbelief and hypocrisy, and are most likely to be ignorant of the limits (laws) that Allah has revealed to His Messenger. And Allah is All-Knowing, All-Wise.

9:98 — Viewing Sacrifice as a Fine And among the Bedouins are some who consider what they spend (in the way of Allah) as a compulsory fine and wait for misfortunes to befall you (O believers). Upon them shall

be a misfortune of evil. And Allah is All-Hearing, All-Knowing.

9:99 — Sincere Faith Among the Bedouins But among the Bedouins are those who believe in Allah and the Last Day and consider what they spend as a means of nearness to Allah and for the blessings of the Messenger. Indeed, it is a means of nearness for them. Allah will admit them into His mercy. Indeed, Allah is Forgiving, Merciful.

49:14 — Submission vs. Faith The Bedouins say, "We have believed." Say, "You have not yet believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you of the reward of your deeds in the least. Indeed, Allah is Forgiving, Merciful."

49:15 — The True Believers The believers are only those who have believed in Allah and His Messenger and then doubt not, but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

49:16 — Allah's Infinite Knowledge Say, "Would you inform Allah of your religion while Allah knows whatever is in the heavens and whatever is on the earth? And Allah is Knowing of all things."

49:17 — Faith is a Divine Favor They consider it a favor to you that they have submitted. Say, "Do not consider

your submission a favor to me. Rather, Allah has conferred a favor upon you that He has guided you to the faith, if you should be truthful."

49:18 — The Witness of All Actions Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

[Here it is captured in a fascinating sociological distinction in the manuscript. In these verses, the "Wandering Arabs" serve as a case study in the difference between **Formal Submission** and **Internalized Faith**. This distinction between rituals and heart-centered belief plays a vital and central role.]

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404. Ward Off Evil

[This section of manuscript, **"Ward Off Evil"** focuses on the concept of *Taqwa*—often translated as mindfulness, righteousness, or guarding oneself against evil. It emphasizes that the ultimate purpose of worship and lifestyle choices is to develop this internal shield.]

2:21 O mankind, worship your Lord, who created you and those before you, that you may protect yourselves (from evil/wrong paths).

2:183 O you who have believed, fasting is decreed for you as it was decreed for those before you that you may protect yourselves (ward off evil).

2:189 ...Righteousness is not in entering houses from the back, but righteousness is [in] him who fears Allah (guards against evil).

2:194 ...And know that Allah is with those who ward off evil (the righteous).

2:197 ...And whatever good you do, Allah knows it. And take provisions, but indeed, the best provision is the protection against evil (Taqwa). So fulfill your duty to Me, O people of understanding!

3:76 Allah loves him... who wards off evil; indeed, Allah loves those who protect themselves (from the wrong path).

3:179 ...And if you believe and ward off evil (guard yourselves), then for you is a great reward.

7:26 O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness (warding off evil)—that is best. That is from the signs of Allah that perhaps they will remember.

7:35 O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever wards off evil and reforms—there will be no fear concerning them, nor will they grieve.

15:45 Indeed, those who ward off evil will be among gardens and springs.

43:35 ...And the Hereafter with your Lord is for those who ward off evil (the righteous).

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405. Warn

[This section of manuscript, **"Warn"** addresses the inevitability of the Day of Judgment and the consequences for those who dismiss the truth as mere sport or illusion.]

52:7 Indeed, the punishment of your Lord is bound to happen;

52:8 Of it there is no preventer.

52:9 On the Day the sky will sway with circular motion,

52:10 And the mountains will pass away, departing [into motion].

52:11 Then woe (misfortune) that Day to the deniers,

52:12 Who are [presently] in empty discourse (idle talk) playing.

52:13 The Day they will be thrust into the fire of Hell with a [violent] thrust,

52:14 [And it will be said], "This is the Fire which you used

to deny."

52:15 "Then is this magic, or do you not see?"

52:16 "[Enter to] burn therein; then be patient or impatient—it is all the same for you. You are only being recompensed for what you used to do."

52:29 So remind [mankind] (O Muhammad). By the favor of your Lord, you are not a clairvoyant (soothsayer) nor a madman.

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406. Water

16:10 It is He who sends down rain from the sky for you; from it is drink and from it are shrubs (plants) on which you graze your livestock.

16:11 With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Indeed, in that is a sign for a people who give thought.

22:63 Do you not see that Allah sends down rain from the sky and then the earth becomes green? Indeed, Allah is Subtle and Acquainted (with all things).

22:64 To Him belongs whatever is in the heavens and whatever is on the earth. And indeed, Allah is the Free of need (Self-Sufficient), the Praiseworthy.

23:18 And We sent down rain from the sky in measured amounts and settled it in the earth. And indeed, We are able to take it away.

24:45 Allah has created every living creature from water... Indeed, Allah is over all things competent.

25:53 And it is He who has released [simultaneously] the two seas (bodies of water), one fresh and sweet and one salty and bitter, and He placed between them a barrier and a prohibiting partition.

55:19 He released the two seas, meeting [side by side];

55:20 Between them is a barrier [so] neither of them transgresses.

55:22 From both of them emerge pearl and coral.

56:68 Have you considered the water that you drink?

56:69 Is it you who brought it down from the clouds, or is it We who bring it down?

56:70 If We willed, We could have made it bitter, so why are you not grateful?

67:30 Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water (except Allah)?"

407. Way

[This section of the manuscript focuses on the concept of the **Way**— exploring both the spiritual paths toward success and the futile attempts of those who try to circumvent truth.]

4:141 ...And never will Allah give the disbelievers over the believers a way [to overcome them].

4:142 Indeed, the hypocrites seek to deceive Allah, but He is deceiving them. [When they stand as a group, they stand lazily, showing off to people and not remembering Allah except a little.]

4:143 ...And he whom Allah leaves astray—for him you will never find a way.

5:35 O you who have believed! Fulfill your duty toward Allah and seek the means [the way] of nearness to Him...

65:2 ...And whoever fears Allah (fulfills his duty)—He will make for him a way out (a way of escape),

65:3 And He will provide for him from where he does not expect. And whoever relies upon Allah—then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

408. Wealth and Children

[This section of manuscript provides an extensive ethical and spiritual framework for managing **Wealth and Children**. It emphasizes that while these are natural parts of human life, they serve as a "test" of character and should never lead to injustice or the neglect of higher moral values.]

2:188 And do not consume one another's wealth unjustly or send it [in bribes] to the authorities in order that [they might aid] you to consume a portion of the wealth of the people in sin while you know [it is wrong].

3:116 Indeed, those who disbelieve—never will their wealth or their children avail them against Allah at all. And those are the companions of the Fire; they will abide therein eternally.

8:28 And know that your properties and your children are but a trial and that Allah has with Him a great reward.

9:85 And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart while they are disbelievers.

18:45 And present to them the example of the life of this world: [it is] like water which We send down from the sky, and the vegetation of the earth mingles with it and [then]

it becomes dry remnants scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

18:46 Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

20:131 And do not extend your eyes toward that by which We have given enjoyment to [certain] categories of them—[it is but] the splendor of the worldly life by which We test them. And the provision of your Lord is better and more enduring.

34:37 And it is not your wealth or your children that bring you nearer to Us in degree, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe.

59:7 ...So that it (wealth) may not be a fortune circulated only among the rich among you.

60:3 Never will your relatives or your children benefit you on the Day of Resurrection; He will judge between you. And Allah is Seeing of what you do.

63:9 O you who have believed, let not your wealth and your children divert you from the remembrance of Allah. And whoever does that—then those are the losers.

63:10 And spend [in the way of Allah] from what We have provided you before death comes to one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

63:11 But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

64:14 O you who have believed, indeed, among your wives and your children are enemies to you (those who divert you from the right path), so beware of them. But if you pardon and overlook and forgive—then indeed, Allah is Forgiving and Merciful.

64:15 Your wealth and your children are but a trial, and Allah has with Him a great reward.

64:16 So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your souls. And whoever is protected from the stinginess of his soul—it is those who will be the successful.

[The instruction in **59:7** regarding the circulation of wealth is a significant socio-economic principle that prevents the concentration of power in a few hands. Furthermore, the metaphor in **18:45**—comparing the fleeting nature of life to a plant that grows lush and then turns to dust—is a powerful reminder for anyone involved in long-term projects or investments. It suggests that while we cultivate our "gardens"

(whether literal or financial), our focus should remain on the "enduring good deeds" that provide lasting value.]

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409. Weariness of Allah

[This section of manuscript, "Weariness of Allah" , addresses the infinite capacity and endurance of the Creator. It serves as a theological correction to the idea that the creation of the universe resulted in exhaustion or a need for rest. These verses (spanning 46:33 to 50:38) establish that the same Power that designed the cosmos without fatigue is more than capable of the "Second Creation"—the resurrection of the dead.]

46:33 Do they not see that Allah, who created the heavens and the earth and did not falter (become weary) in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

50:15 Were We then weary with the first creation? But they are in confusion over a new creation.

50:38 And We did certainly create the heavens and the earth and what is between them in six days, and there touched Us no weariness.

[The logic in 50:15 is a sharp anchor for this study. If the "First Build" (the universe) didn't deplete the Creator's resources, then a "System Reboot" (Resurrection) is a minor task in

comparison. Verse 50:38 specifically clarifies the "Six Days" narrative, emphasizing that while the process was structured, it did not result in the "Sabbath fatigue" found in some other traditions.]

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410. Whosoever Will Heed

[This section of manuscript, **"Whosoever Will Heed"**, explores the fundamental principle of free will and personal accountability. It presents a stark contrast between the consequences of heedlessness and the rewards of righteous living.]

18:29 Say, "The truth is from your Lord." So whoever wills—let him believe; and whoever wills—let him disbelieve. Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place!

18:107 Indeed, those who have believed and done righteous deeds—they will have the Gardens of Paradise as a lodging,

18:108 Wherein they abide forever; they will not desire from it any transfer.

74:8 And when the trumpet is blown,

74:9 That Day will be a difficult day—

74:10 For the disbelievers, not easy.

74:38 Every soul, for what it has earned, will be retained (accountable),

74:40 [They will be] in gardens, questioning each other

74:41 About the criminals,

74:42 [Asking], "What led you into the Scorching Fire?"

74:43 They will say, "We were not of those who prayed,

74:44 Nor did we used to feed the poor,

74:45 And we used to indulge in vain talk with others who indulged,

74:46 And we used to deny the Day of Recompense,

74:47 Until there came to us the certainty (death)."

74:48 So there will not benefit them the intercession of [any] intercessors.

74:54 No! Indeed, these [verses] are a reminder.

74:55 Then whoever wills will pay heed to it.

74:56 And they will not pay heed except if Allah wills. He is worthy of fear and adequate for forgiveness.

76:27 Indeed, these [people] love the fleeting life and leave behind them a heavy Day.

76:28 We have created them and strengthened their forms, and when We will, We can replace them with others like them.

76:29 Indeed, this is a reminder, so he who wills may take to his Lord a way.

76:30 And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.

76:31 He admits whom He wills into His mercy; but for the wrongdoers He has prepared a painful punishment.

[The verses in **74:42–47** are particularly striking from a sociological perspective. They list four specific reasons for failure: neglect of spiritual duty (prayer), neglect of social duty (feeding the poor), engagement in destructive discourse (vain talk), and denial of accountability.]

The Message by A Z M Alamgir

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411. Will of Allah

[This section of manuscript, "Will of Allah" establishes the concept of Absolute Sovereignty. It defines the Creator as the ultimate "Decision Maker" who distributes power, honor, sustenance, and guidance according to a wisdom that transcends human preference (3:26-27). These verses (spanning 3:26 to 42:8) explain that while humans have the

agency to "compete in good works" (5:48), the final outcome and the governance of the universe remain exclusively within the Divine Will.]

3:26–27 Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."

3:74 He selects for His mercy whom He wills. And Allah is the possessor of great bounty.

3:128–129 Not for you, [O Muhammad, but for Allah], is the decision whether He should forgive them or punish them; for indeed, they are wrongdoers. To Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

4:133 If He wills, He can do away with you, O people, and bring others [in your stead]. And Allah is ever over that competent.

5:40 Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills

and forgives whom He wills, and Allah is over all things competent.

5:48 ...To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.

6:35 ...And if Allah had willed, He could have united them upon guidance. So be not of the ignorant.

6:149 Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."

7:188 Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. If I should know the unseen, I would have acquired much wealth, and no harm would have touched me..."

22:14, 18 ...Indeed, Allah does what He wills. ... And whoever Allah humiliates—for him there is no bestower of honor. Indeed, Allah does what He wills.

28:56 Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

29:21 He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.

42:8 And if Allah had willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper.

[The "Test of Diversity" in 5:48 is a profound anchor for this study. The world is filled with different nations and beliefs. This isn't a mistake in the "System," but a deliberate "Environment" designed to see who will "race to good works" despite their differences. Verse 28:56 provides a humble boundary for any teacher or researcher: we can present the data (the "Truth"), but the "Activation" of that guidance in a person's heart is a "Root-Level" function belonging only to the Creator.]

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412. Will of Allah and Creation

[This section (412, 413) of manuscript explores the intersection of **Divine Will** and the manifestation of **Creation** and **Wisdom**. It emphasizes that existence and intellect are not random, but are deliberate endowments.]

24:45 ...Allah creates what He wills. Indeed, Allah is over all things competent.

28:68 And your Lord creates what He wills and chooses; they have no choice [in the matter]. Exalted is Allah and high above what they associate with Him.

35:1 [All] praise is [due] to Allah, Creator of the heavens and the earth... He increases in creation what He wills. Indeed, Allah is over all things competent.

42:49 To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

42:50 Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

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413. Wisdom and Will of Allah

2:269 He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

3:179 ...But Allah chooses of His messengers whom He wills [to inform of the unseen]. So believe in Allah and His messengers.

6:83 ...We raise in degrees [of knowledge] whom We will. Indeed, your Lord is Wise and Knowing.

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414. Witness

[This section of manuscript, **"Witness"** explores the concept of accountability from multiple angles: the ethical duty of human witnesses, the omnipresence of the Creator as a witness, and the metaphorical testimony of one's own limbs and soul.]

2:283 ...And do not conceal testimony, for whoever conceals it—his heart is indeed sinful. And Allah is Knowing of what you do.

3:18 Allah [Himself] witnesses that there is no deity except Him, and [so do] the angels and those of knowledge [who are] maintaining [creation] in justice.

5:8 O you who have believed, be persistently standing firm for Allah, witnesses in justice... fulfill your duty to Allah. Indeed, Allah is Acquainted with what you do.

10:61 And you (O Muhammad) are not [engaged] in any matter, nor do you recite any portion of the Quran, nor do you (O mankind) do any deed, except that We are a witness over you when you are involved in it.

24:24 On a Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.

24:25 That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the manifest Truth.

36:65 That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will bear witness about what they used to earn.

57:4 ...And He is with you wherever you are. And Allah is Seeing of what you do.

58:7 Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no private conversation between three but He is the fourth of them, nor are there five but He is the sixth of them—and whether there are fewer than that or more, He is with them wherever they are. Then He will inform them on the Day of Resurrection of what they did. Indeed, Allah is Knowing of all things.

65:2 ...And establish the testimony for [the sake of] Allah. That is instructed to whoever should believe in Allah and the Last Day.

75:14 Rather, man, against himself, will be a witness (perfectly aware),

75:15 Even if he presents his excuses.

[The verses in **24:24** and **36:65** provide a fascinating psychological and biological metaphor: the idea that our physical bodies "record" our actions.]

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416. Women

[This section of manuscript focuses on the ethical treatment of **Women** and the balanced responsibilities within a household. The translation reflects the emphasis on kindness, legal rights, and mutual guardianship.]

4:19 O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make it difficult for them in order to take back a portion of what you gave them—unless they commit a clear immorality. And live with them in kindness. For if you dislike them—perhaps you dislike a thing and Allah makes therein much good.

[Note: "To inherit women by compulsion" refers to pre-Islamic practices where a deceased man's male relatives would claim his widow as part of the estate. This verse strictly forbids such treatment and establishes their independent rights.]

4:34 Men are the caretakers (protectors/maintainers) of women because Allah has given the one more [strength/resource] over the other and because they support them from their means. So righteous women are

devoutly obedient, guarding in [the husband's] absence what Allah would have them guard...

[The instruction in **4:19** to "live with them in kindness" (*Mu'asharat bil-Ma'ruf*) is a recurring theme on social ethics. It suggests that even in moments of personal dislike, there is a higher moral obligation to seek the "hidden good" within a relationship.]

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417. Word and Inspiration

[This section of manuscript, **"Word and Inspiration"** uses a powerful metaphor to describe the lasting impact of truth versus the instability of falsehood.]

14:24 Have you not considered how Allah presents an example: a good word is like a good tree, whose root is firmly fixed and whose branches reach high into the sky?

14:25 It produces its fruit at all times by the permission of its Lord. And Allah presents examples for the people that perhaps they will take heed.

14:26 And the example of a bad word is like a bad tree, uprooted from the surface of the earth, having no stability.

14:27 Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

418. Worship

[This section of manuscript, "Worship" establishes worship as the universal "Operational Mode" of all creation. It moves beyond ritual, defining worship as an act of recognition of the Creator's design (2:21-22) and a purification of the self (2:21, 29:45). These verses (spanning 2:21 to 96:19) present worship as a logical response to the "Data" of the natural world—where even the shadows (13:15) and the celestial bodies (17:44) are in a state of perpetual submission.]

2:21–22 O mankind, worship your Lord, who created you and those before you, that you may become righteous— [He] who made for you the earth a resting place and the sky a canopy and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing like Him].

4:43 O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying... Indeed, Allah is ever Pardoning and Forgiving.

7:31 O children of Adam, take your adornment [cleanliness/beauty] at every masjid [during worship]...

7:206 Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

11:123 ...So worship Him and rely upon Him. And your Lord is not unaware of what you do.

13:15 And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

17:44 The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.

20:14 Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

22:11 And of the people is he who worships Allah on an edge [with doubt]. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to unbelief]. He has lost [this] world and the Hereafter. That is the manifest loss.

22:18 Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? ...

25:68 ...And those who do not invoke with Allah another deity... and whoever does that shall meet a penalty.

29:45 ...And establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater...

29:56–59 O My servants who have believed, indeed My earth is spacious, so worship only Me. Every soul will taste death. Then to Us will you be returned. And those who have believed and done righteous deeds—We will surely settle them in Paradise in elevated mansions... who at the time of trial remained patient and upon their Lord relied.

30:31 [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah.

40:65 He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. All praise is [due] to Allah, Lord of the worlds.

41:37–38 And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship. But if they are arrogant—then those who are near your Lord exalt Him by night and by day, and they do not become weary.

46:5 And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware?

64:1 Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

68:42–43 The Day the shin will be uncovered and they are invited to prostration but they will not be able, their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

72:18, 20 And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone. Say, "I only invoke my Lord and do not associate with Him anyone."

87:14–15 He has certainly succeeded who purifies himself and mentions the name of his Lord and prays.

96:19 ...Prostrate and draw near [to Allah].

[The concept in 29:45—that worship is a functional shield against "immorality and wrongdoing"—is a perfect anchor for this study. Worship is not for the benefit of the Creator, but for the "Maintenance" of the human soul. A person without worship is like a machine without a Safety Protocol; they are prone to "Corrupt Processes" (wrongdoing). Verse 22:11 warns against "Edge-Worship", which it might describe as an unstable "Beta Version" of faith that crashes during "System Stress" (trials).]

419. Worship and Congregation

62:9 — The Call to Jumu'ah O believers! When the call (Adhan) is heard for the day of congregation (Jumu'ah), hasten to the remembrance of Allah and cease your trading. That is better for you, if you only knew. [Note: This refers to the weekly Friday gathering for Muslims. It warns against prioritizing worldly business over this spiritual duty.]

62:10 — Seeking Bounty After Prayer Then, when the prayer is concluded, disperse through the land and seek of the bounty of Allah, and remember Allah much so that you may succeed.

62:11 — Priorities and Provision But when they see some merchandise or amusement, they rush toward it and leave you [O Muhammad] standing. Say: "What is with Allah is better than amusement and merchandise, and Allah is the best of providers." [**Note**: This recounts an incident where people were distracted by a trade caravan or entertainment during the sermon, leaving the prayer. It establishes that true provision comes from Allah, not just commerce.]

[Here it translated a section that perfectly balances Spiritual Discipline with Economic Activity. In the manuscript, 62:10 is a crucial bridge—it doesn't ask the believer to stay in the mosque forever but encourages them to "disperse" back into the world to seek Allah's bounty through work and research.]

420. Worship and Disbelievers-Hypocrites

4:142 — The Performance of the Hypocrites Indeed, the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand for prayer, they stand lazily, showing off to the people and remembering Allah but little.

8:35 — Empty Rituals at the Kaaba And their prayer at the House (the Kaaba) was nothing but whistling and hand-clapping. ... [**Note**: This describes the pre-Islamic practices of the polytheists at the sanctuary, contrasting their noisy rituals with the solemnity of true worship.]

[Here it is highlighted a critical distinction between Sincerity and Spectacle. In the manuscript, these verses address the "Empty Shell" of worship—where the physical form exists (standing in prayer or performing rituals), but the "Core Essence" is missing.]

421. Worship and Mode

[This section of manuscript, "Worship and Mode", emphasizes that worship is not just a feeling but a structured "Protocol" that requires specific physical and mental alignments. It highlights the historical continuity of these methods from the time of Abraham (2:127) and notes that even the natural world, such as birds in flight (24:41), has its own unique "Code

of Worship." These verses (spanning 2:127 to 24:41) define worship as a balanced middle path—neither too loud nor too silent (17:110)—performed with absolute focus.]

2:127–128 And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. Our Lord... and show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful."

2:238 Guard strictly your prayers and [especially] the middle prayer and stand before Allah, devoutly obedient.

4:103 And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides...

7:29 ...And set your faces upright [at every place of worship] and invoke Him, being sincere to Him in religion...

17:110 ...And do not recite [too] loudly in your prayer or [too] quietly but seek between that a [middle] way.

24:41 Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings outspread? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

[The observation in 24:41—that every creature "knows its means of prayer"—is a fascinating anchor for this study. It explored the "Universal Language" of existence. "Worship" is the "Native Language" of all living things; while a bird's "Code" is in its wings, a human's "Code" is in their conscious intention and physical posture (4:103). Verse 17:110 provides a "Volume Control" for this communication, suggesting that sincerity is found in the "Middle Frequency," not in extremes.]

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422. Worshippers

[This section of manuscript highlights the psychological and ethical qualities of **Worshippers**. It contrasts the natural instability of the human spirit with the grounding discipline and integrity of those who maintain a connection with the Divine.]

70:19 Indeed, mankind was created anxious (restless in spirit).

70:20 Distressed when evil touches him,

70:21 And withheld [of heart] when good touches him—

70:22 Except for the worshippers—

70:23 Those who are constant in their prayer,

70:24 And those within whose wealth is a recognized right,

70:25 For the petitioner (beggar) and the deprived,

70:26 And those who believe in the Day of Recompense,

70:27 And those who are fearful of the punishment of their Lord—

70:28 Indeed, the punishment of their Lord is not something from which anyone is [entirely] secure—

70:29 And those who guard their chastity (purity),

70:30 Except from their wives or those their right hands possess, for then they will not be blamed,

70:31 But whoever seeks beyond that, then those are the transgressors—

70:32 And those who are faithful to their trusts and their covenants (promises),

70:33 And those who are upright/steadfast in their testimonies,

70:34 And those who are deeply attentive (devoted) to their prayer,

70:35 They will be in gardens, honored.

[These verses (70:19–35) provide a comprehensive "moral profile." It is interesting to note how the text links spiritual rituals (prayer) directly to social justice (the rights of the poor)

and personal integrity (keeping promises and honest testimony).]

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423. Worship and Time

[This section of the manuscript highlights the temporal aspect of devotion, establishing that **Worship** is not random but is structurally linked to specific **Times** and the natural cycles of the sun and stars.]

4:103 ...Indeed, prayer has been decreed upon the believers at specified times.

17:78 Establish prayer from the decline of the sun [at noon] until the darkness of the night and [also] the Quran [recitation] of dawn. Indeed, the recitation of dawn is ever witnessed.

17:79 And from [part of] the night, pray with it [the Quran] as additional worship (Tahajjud) for you; it is expected that your Lord will resurrect you to a praised station.

20:130 ...And exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night exalt [Him] and at the ends of the day, that you may be satisfied.

30:17 So exalted is Allah when you reach the evening and when you reach the morning.

30:18 And to Him is [due all] praise throughout the heavens and the earth. And [exalt Him] in the late afternoon and when you are at noon.

50:39 (O Mohammad) So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting,

50:40 And in [part of] the night exalt Him and after the prescribed prostrations (prayers).

52:48 ...And exalt [Allah] with praise of your Lord when you arise (from sleep),

52:49 And in a part of the night exalt Him and after the setting of the stars.

[These verses emphasize a rhythmic connection between the Creator and the cosmos. By linking worship to the movement of the sun and stars, the text encourages a lifestyle of constant mindfulness.]

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424. Worship and Wash

[This section of the manuscript outlines the essential requirements for spiritual and physical purification before engaging in worship. It covers the procedures for **Wudhu** (ablution), **Ghusl** (full bath), and **Tayammum** (dry ablution when water is unavailable).]

4:43 O you who have believed, do not approach prayer while you are in a state of intoxication until you know what you are saying, nor while you are in a state of impurity—except for those passing through [a mosque]—until you have washed your whole body. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands. Indeed, Allah is ever Pardoning and Forgiving.

5:6 O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

[These verses highlight a significant principle of "Ease" in religious practice. By providing the alternative of **Tayammum**, the text suggests that while physical cleanliness is a prerequisite for spiritual connection, the absence of water should not become a barrier to worship. This balance of discipline and flexibility is a recurring theme in research for *"Truth."*]

425. Worst and Best of Beasts

[This section of the manuscript discusses the spiritual hierarchy of creation based on conduct. It highlights that true nobility is found in character and righteousness, while the "worst" state is a refusal to use one's intellect and senses for truth.]

8:20 O you who have believed, obey Allah and His Messenger and do not turn away from him while you hear [his command].

8:21 And do not be like those who say, "We have heard," while they do not hear (they do not listen with their hearts).

8:22 Indeed, the worst of beasts in the sight of Allah are the deaf and the dumb who do not use their intellect/understanding.

8:55 Indeed, the worst of all living beings in the sight of Allah are those who are ungrateful (or who disbelieve); they will not believe.

16:60 For those who do not believe in the Hereafter is the example of evil (a base nature), and for Allah is the highest attribute. And He is the Exalted in Might, the Wise.

49:13 O mankind! Indeed, We have created you from

male and female and made you peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the one who is best in conduct (most righteous). Indeed, Allah is Knowing and Aware.

98:6 Indeed, those who disbelieve among the People of the Scripture and the polytheists will be in the fire of Hell. They are the worst of creatures.

98:7 Indeed, those who have believed and done righteous deeds—they are the best of creatures.

98:8 Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever. Allah is pleased with them and they are pleased with Him. That is for him who has feared his Lord.

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426. Wrath of Allah

[This section of the manuscript discusses the nature of **Divine Wrath**.]

6:147 ...His wrath cannot be turned away from the people who are criminals.

12:110 ...And My wrath (punishment) is not averted from the people who are criminals.

20:81 ...And he upon whom My anger descends has certainly fallen (is destroyed).

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427. Written

[This section of manuscript explores the concept of **Divine Decree**—the idea that events are **Written** or recorded in a cosmic blueprint before they manifest in reality. It serves as a source of psychological resilience during times of loss or crisis.]

57:22 No disaster strikes upon the earth or among yourselves except that it is in a register (Book) before We bring it into being. Indeed, that is easy for Allah.

[Note: The period when this verse was revealed was extremely critical for the Muslims. They faced the fear of enemy attacks, economic boycotts, slander, and persecution. This message was sent to provide them with mental and spiritual fortitude. These verses emphasize a balanced state of mind—avoiding extreme grief during failure and extreme arrogance during success.]

57:23 [This is stated] so that you may not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not love any self-deluded or boastful person.

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428. Wrong-Doers

[This section of manuscript, "Wrong-Doers" examines the psychological and systemic failure of those who reject the Truth. It describes a state of spiritual "System Failure" where individuals lose their capacity to process reality—becoming "blind and deaf" (11:24) to divine guidance. These verses (spanning 11:18 to 30:13) serve as a historical and judicial record, documenting that no amount of material wealth or ancient strength (30:9) can bypass the final "Audit" of the Creator.]

The Fabrication against Allah (Surah Hud)

11:18–20 And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers—who averted [people] from the way of Allah and sought to make it [seem] deviant while they were disbelievers in the Hereafter. They were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them, the punishment will be multiplied. They were not able to hear, nor did they see.

11:21–24 Those are the ones who will have lost themselves, and lost from them is what they used to invent. Assuredly, in the Hereafter, they are the greatest losers. Indeed, those who have believed and done

righteous deeds and humbled themselves to their Lord—those are the companions of Paradise; they will abide eternally therein. The example of the two parties is like the blind and deaf and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

The Rejection of Signs (Surah Al-Kahf & Maryam)

18:56–57 ...And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the Truth and have taken My verses and what they are warned of as ridicule. And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance, they will never be guided, then, ever.

18:58–59 And your Lord is the Forgiving, full of mercy. If He were to seize them for what they earned, He would have hastened the punishment for them. But for them is an appointment from which they will never find an escape. And those cities—We destroyed them when they wronged, and We made for their destruction an appointed time.

19:77–80 Have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the Hereafter]"? Has he looked into the unseen, or has

he taken from the Most Merciful a promise? No! We will record what he says and extend for him the punishment extensively. And We will inherit from him what he mentions [wealth and children], and he will come to Us alone.

The Superficial Knowledge (Surah Ar-Rum)

30:7–10 They know what is apparent of the worldly life, but they, of the Hereafter, are unaware. Do they not contemplate within themselves? ...And indeed, many of the people, in the meeting with their Lord, are disbelievers. Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they [the current ones] have built it up... So the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them.

30:12–13 And the Day the Hour appears, the criminals will be in despair. And there will not be for them among their "partners" [deities] any intercessors, and they will [then] be disbelievers in their partners.

[The "Blind and Deaf" metaphor in 11:24 is a striking anchor for this study. "Wrong-doing" is not just a moral lapse but a Sensory Impairment. When a person repeatedly chooses falsehood, they damage their own "Hardware" (the heart and

ears), making it impossible for them to process the "Signal" of Truth (18:57). Verse 30:7 highlights a common researcher's pitfall: knowing the "External Mechanics" (apparent life) while remaining completely "Offline" regarding the deeper "Backend Reality" (the Hereafter).]

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429. Zaqqum

[This section of the manuscript describes **Zaqqum**, the metaphorical tree mentioned in the Quran as a consequence for those who choose the path of wrongdoing.]

37:62 Is that (Paradise) a better accommodation or the tree of Zaqqum?

37:63 Indeed, We have made it a trial (and punishment) for the wrongdoers.

37:64 Indeed, it is a tree issuing from the bottom of the Hellfire,

37:65 Its emerging fruit as if it were the heads of devils.

37:66 And indeed, they will eat from it and fill their bellies with it.

37:67 Then indeed, they will have after it a mixture of scalding water.

37:68 Then indeed, their return will be to the Hellfire.

44:43 Indeed, the tree of Zaqqum;

44:44 Is food for the sinful (the wrongdoers).

44:45 Like murky oil (or molten copper), it boils within the bellies,

44:46 Like the boiling of scalding water.

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430. Zihar

[This section of the manuscript discusses **Zihar**, an ancient pre-Islamic custom regarding marriage and divorce, and the specific legal regulations introduced to address it.]

58:1 Allah has indeed heard the statement of the woman who pleads with you [O Muhammad] concerning her husband and carries her complaint to Allah. Allah hears the dialogue between the two of you. Indeed, Allah is All-Hearing, All-Seeing.

58:2 Those among you who distance their wives by *Zihar* [should know that] their wives are not their mothers. Their mothers are only those who gave birth to them. They are surely uttering an improper and baseless statement. Indeed, Allah is Pardoning and Forgiving.

[Note: Zihar is the act of a husband declaring his wife to be like his mother, sister, or daughter—relationships with whom marriage is forbidden. Before the advent of Islam, this was a

common social custom in Arabia. While similar to divorce, it was considered even more severe; the Arabs believed that while reconciliation was possible after a standard divorce, it was impossible after Zihar. By this declaration, the wife was made unlawful to the husband forever.]

58:3 Those who declare Zihar and then wish to retract what they said—the regulation for them is to free a slave (as an expiation/penance) before they touch each other. This is what you are warned of. And Allah is Aware of what you do.

58:4 And whoever does not find [the means to free a slave]—then a fast for two months consecutively before they touch each other; and he who is unable—then the feeding of sixty needy persons. This is so that you may believe in Allah and His Messenger. These are the limits [ordained by] Allah. And for the disbelievers is a painful punishment.

(The original published book is in Bengali language. Little deviation may occur in this machine translated version. Furthermore, not all the topics and verses are included in this English version.)

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